

Price 10 Cents

# The Living Church

[Entered as Second Class Matter at the Post Office, Milwaukee, Wis.]

VOL. LXXVIII

MILWAUKEE, WISCONSIN, APRIL 21, 1928

No. 25

## Why, Then, Omit the Articles?

EDITORIAL

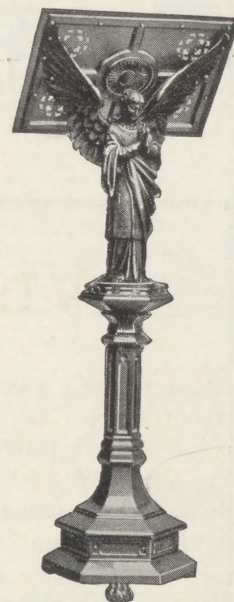
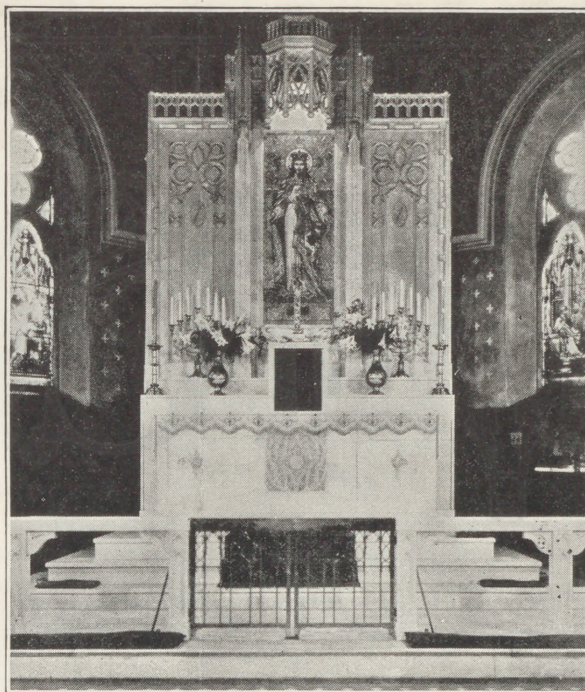
## The Church's Marriage

REV. CHARLES N. LATHROP

## Work in the Province of Sewanee



To the Rectors,  
Wardens and  
Vestries of the  
Episcopal Church



We offer an intelligent service in Church Equipment and Furnishing—in which beauty and harmony of the Church interior is obtained without unnecessary expense.

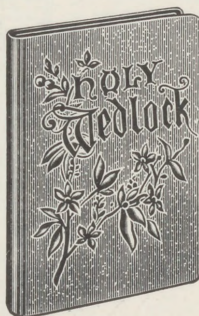
*We appreciate inquiries from the Clergy and Laity  
—and welcome consultation with Architects*

**SPAULDING & Co.**  
Representing The Gorbam Co's Ecclesiastical Department  
Michigan Avenue at Van Buren Street, Chicago

# HOLY WEDLOCK

The newly revised Marriage Service  
with Certificate, etc.

**CONTENTS INCLUDE:**



- First.** The Marriage Service as revised, rubricated, and the Letter-press in a black text letter, old Missal style, very plain and yet the most attractive setting possible for the service.
- Second.** A Marriage Certificate, printed in Gold, Red, and Black.
- Third.** A blank page handsomely decorated, entitled, "Bridal Party."  
This page is intended for all the signatures of the Bridal Party.
- Fourth.** Five pages for "Congratulations of Guests," also ornamented in gold and colors. For signatures of friends present at the wedding.
- Fifth.** Four other pages exquisitely illuminated in gold and colors with appropriate selections.

This is the most beautiful book of its kind that has been prepared. The size is 5½ x 7 inches, gold lines around the pages. It will make the handsomest souvenir of the wedding that can be procured. Bound in four styles of covers:

- No. 1. In heavy white paper, embossed in gold, envelope to match, \$1.00.
- No. 2. In white watered paper boards, fleur de lys design, embossed in gold, box to match, \$1.50.
- No. 3. In white watered silk, embossed in gold, in box, \$4.00.
- No. 4. In white morocco, in box, \$6.00.

CHEAPER EDITION THE MARRIAGE SERVICE. Beautifully made though less elaborate than the foregoing, 35 cts. White turkey morocco, \$3.50.

PUBLISHED BY

**MOREHOUSE PUBLISHING CO.**

1801-1811 Fond du Lac Ave. MILWAUKEE, WIS.

# THE LIVING CHURCH

Established 1878

A Weekly Record of the News, the World, and the Thought of the Church

Editor, FREDERIC COOK MOREHOUSE, L.H.D., Litt.D.  
Managing and News Editor, CLIFFORD P. MOREHOUSE.  
Assistant Editor for Poetry, Rev. F. H. O. BOWMAN.  
Literary Editor, Rev. LEONARD HODGSON, M.A.  
Social Service Editor, CLINTON ROGERS WOODRUFF.  
Circulation Manager, HAROLD C. BARLOW.  
Advertising Manager, CHARLES A. GOODWIN.

Published by the MOREHOUSE PUBLISHING Co., 1801-1811 Fond du Lac Avenue, Milwaukee, Wis.

**SUBSCRIPTIONS**

UNITED STATES AND MEXICO: Subscription price, \$4.00 per year in advance. To the clergy, \$3.50 per year. Postage on foreign subscriptions, \$1.00 per year; on Canadian subscriptions, 50 cts.

**ADVERTISING**

DEATH NOTICES (without obituary), free. MEMORIALS, RESOLUTIONS, AND APPEALS, 3 cents per word. MARRIAGES AND BIRTH NOTICES, \$1.00. CHURCH SERVICES, 20 cents a line. RADIO BROADCASTS, not over eight lines, free. CLASSIFIED ADS, replies to go direct to advertisers, 3 cents per word; replies in care THE LIVING CHURCH, to be forwarded from publication office, 4 cents per word. These should be sent to the publication office so as to reach there not later than Monday for the issue of any week.

DISPLAY RATE: Per agate line, 15 cents, or \$2.10 per inch per insertion. Quarter pages 3½ x 5½ inches, \$18.00; Half pages, 5½ x 7½ inches, \$36.00; whole pages, 7½ x 11½ inches, \$72.00 each insertion. No discounts on time or space contracts. Not responsible for key numbers unless complete electro containing number is supplied. All copy subject to the approval of the publishers. Copy must reach publication office not later than Monday for the issue of any week.

**OTHER PERIODICALS**

Published by Morehouse Publishing Co.

- THE YOUNG CHURCHMAN. Weekly, \$1.25 per year, including THE MISSIONARY MAGAZINE, monthly, 35 cents per year.
- THE SHEPHERD'S ARMS. Weekly, 60 cts. per year. Monthly, 15 cts. per year.
- Special rates on both in quantities to Church schools or others.
- THE LIVING CHURCH ANNUAL. A Church Cyclopaedia and Almanac. Annually, about December 10th. Paper, \$1.00. Cloth, \$1.50. Postage 10 to 20 cts.
- THE BOOKSHELF. An occasional periodical. Sent free on request.
- Agents also for (London) Church Times, weekly, \$3.50; and the Green Quarterly, the Anglo-Catholic Magazine, \$1.15.

# The Living Church

[Entered as Second Class Matter at the Post Office, Milwaukee, Wis.]

VOL. LXXVIII

MILWAUKEE, WISCONSIN, APRIL 21, 1928

No. 25

## EDITORIALS & COMMENTS

### Why, Then, Omit the Articles?

IT IS a tragedy that the question of dropping the Articles from the Prayer Book cannot be treated on its merits without involving charges of bad faith and the like. We find in the *Southern Churchman* of March 24th an unsigned article entitled *Romanizing the Church*, that makes these definite statements:

That "Anglo-Catholic teachings are expressly condemned, repudiated, or forbidden by the Articles of Religion."

That "this is one of the reasons why the Anglo-Catholic party has determined to abolish the Articles of Religion."

That "the Anglo-Catholic clergy habitually and cynically break their ordination vows."

That "the Anglo-Catholic clergy do not 'banish and drive away from the Church all erroneous and strange doctrines'. On the contrary they steadily use their best endeavors to introduce them into the Church."

That "such vows" (vows made by "men who make solemn pledges and deliberately break them not once but hundreds of times") "are comparable to the ever famous treaty neutralizing Belgium which the Chancellor of the German Empire declared to be a 'scrap of paper.'"

These are categorical statements which the editor of a respected journal in the Church permits to be made anonymously in his pages. As evidence he cites the language of Articles 25, 28, and 30, and compares it with quotations from recognized Anglo-Catholic authorities, declaring that "The above comparison proves that Anglo-Catholic teachings are expressly condemned, repudiated, or forbidden by the Articles of Religion." On the basis of that allegation, the serious charges, which can only be interpreted as impugning the honor of Anglo-Catholics, are based. A good deal depends, therefore, upon the accuracy of the statement made. Unless it can be proved, it follows that the charges involve bearing false witness against one's neighbor in a manner that would be legally libelous and actionable if they were made against individuals.

Can they be proved? Let us see.

As to Article 25. Let us place in parallel columns the language of the Article and the language cited from

Anglo-Catholic writers as "condemned, repudiated, or forbidden by it":

ART. 25

"There are two Sacraments ordained of Christ our Lord in the Gospel. . . . Those five commonly called Sacraments . . . are not to be counted for Sacraments of the Gospel."

FATHER HUGHSON

"There are seven Sacraments ordained by Christ in His Church. . . ."

FROM THE LETTER-HEAD OF THE CATHOLIC CONGRESS

"Its [the Catholic Congress] purpose is to propagate and defend the religion of the Incarnation . . . as that religion is made available for men through the seven Christ-ordained Sacraments of the Holy Catholic Church."

The most cursory reading of the words placed parallel shows that the Article speaks of two sacra-

ments "ordained of Christ our Lord *in the Gospel*," and the Catholic authorities of seven "ordained by Christ *in His Church*." Is it certain that the two clauses are interchangeable? Is no distinction possible between "the Gospel" and "the Church"? The Article denies that the five "commonly called sacraments" are "to be counted for Sacraments of the Gospel." Do the Catholic authorities assert

that they are? In short, is it not competent to hold that the two positions may be reconciled by assuming that there are two "Sacraments of the Gospel" and five additional sacraments "ordained by Christ *in His Church*"? So far as our limited experience goes, we may add that we never have heard of any Anglo-Catholic placing the two and the five on the same level.

We pass over the citation of the passage from Article 28 relating to Transubstantiation and that from Article 31 condemning "the sacrifice of Masses in the which it was commonly said that the priest did offer Christ for the quick and the dead to have remission of pain or guilt," because the passages quoted from Anglo-Catholic authorities do not even superficially make the statement that is repudiated. If the writer in question believes that there are representative Anglo-Catholics

#### PRESIDING BISHOP ASKS PRAYERS FOR NATIONAL COUNCIL

May I ask our people again to remember us in their prayers in connection with the meeting of the National Council and its departments in New York, April 24th to 26th. Appropriations for the year 1929 must be made at this meeting, and other business of importance in connection with approaching General Convention must be transacted.

JOHN GARDNER MURRAY,

Presiding Bishop and President of the  
National Council.

who hold that position, let him find a quotation that comes somewhere near to such an assertion. Certainly to assume that the expression "Sacrament of the Mass" is equivalent to the explicit definition of what is repudiated above is merely an hypothesis for which no proof is cited.

Mind, we are not arguing any of the above positions. When one's honor is assailed, one does not argue. We merely point out that the assailant is bound to prove that the language of Anglo-Catholic scholars cited is incapable of any other interpretation than that it is equivalent to the language condemned. For if there is any other possible interpretation, it is a terrible thing to base such charges of moral delinquency upon the assumption of the identity of two propositions whose language is obviously not identical, as are made in this article.

Except to remark that we have cited this article in the *Southern Churchman* simply as representative of the sort of stuff that is being printed and circulated as justification for the memorial against dropping the Articles from the Prayer Book, we have no desire to pursue the matter further. This article, however, does not stand alone. Moreover, since nobody is proposing to disestablish the Articles, the connection of such discussions with any pending question is only remote. It was Dr. Huntington who proposed such disestablishment twenty years ago. It is *his* memory that is assailed by those who cannot think of any conceivable motive for the action that he proposed except that of disloyalty to the standards of the Church.

**W**HY do we recommend that the Thirty-nine Articles be omitted from the Prayer Book?

I. Because they are badly misunderstood. In evidence of that we simply point to this current discussion. If writers of sufficient intellectual attainments to justify the admission of their writings to the pages of reputable Church papers cannot distinguish between propositions condemned by the Articles and propositions affirmed by such Anglo-Catholic scholars as are cited in the *Southern Churchman* article—not to mention a number of other articles in the same periodical and elsewhere—we should suppose no other justification for dropping them was needed. It would be interesting to study the history of this misunderstanding. It involves, first, the original desire so to express the Articles as to promote a spirit of comprehensiveness in the Church and to make it possible for Churchmen of diverse views to live together as fellow members of the Church of England; and, secondly, the Germanization of the thought of the Church under the influence of the Georges, in the eighteenth century, in which that spirit of comprehensiveness was supplanted by one of intolerance, and in which the plain language of the Articles was distorted in the interest of Continental Protestantism. But we cannot examine this in detail at this time.

II. Because the proper perspective to be given to the Articles is that they comprise serious rulings of the English Church in the sixteenth century, when the repudiation of papal supremacy and the alteration of many ancient customs had just taken place, and the current intellectual anarchy made necessary some statements such as would involve a *modus vivendi* between Churchmen. The conditions which led to them have completely passed away.

III. Because in a number of instances the development of thought in the Church has carried us to conclusions or to hypotheses that are not adequately expressed in the language of the Articles, some of which

jars upon the mind of Churchmen today. Thus, Article 4 declaring that Christ took with Him on His ascension into heaven "His body, with flesh, bones, and all things appertaining to the perfection of Man's nature" brings us into hopeless conflict with what is plausibly and probably truly asserted by natural science unless the statement be coupled with one recognizing the necessary change in attributes of the body thus involved. Articles 9–12 relate to controversies that, happily, are no longer with us. Article 13 practically implies that benefactions such as are constantly given in this country by devout Jews "are not pleasant to God, forasmuch as they spring not of faith in Jesus Christ"; and that "we doubt not but they have the nature of sin." Most of us have considerable doubt as to the accuracy of both these propositions today. The assertion in Article 19 that "the Church of Jerusalem, Alexandria, and Antioch have erred," though defensible historically and theologically, is viewed by members of these Churches as a direct insult to them and to their Churches. Perhaps the Church of England, or even the American Church, have sometimes erred also, but this we discreetly fail to say. In Article 22 when "the Romish doctrine" concerning several practices is condemned, probably half our people suppose the things themselves are condemned—which of course the Article does not say. In Article 25, not only is there the misunderstanding as to its meaning that we have already discussed, but the third paragraph leaves us to conjecture whether, *e.g.*, Confirmation is a "state of life allowed in the Scriptures" or a "corrupt following of the Apostles"; and the common interpretation of the paragraph is exactly opposite to that which probably was intended. So also, in the fourth paragraph, the language is frequently misconstrued. The call to a better perspective both there and in Article 28 by the reminder that certain current practices are "not ordained of Christ," "not by Christ's ordinance," is too frequently treated as a condemnation of the practices instead of a correction of an exaggerated perspective. A moment's thought will suggest that the same thing could truly be said of Morning Prayer, Evening Prayer, the Litany, and of all the detail of our worship, yet nobody would dream that such an assertion would be equivalent to condemnation. That the reference in Article 31 to the "sacrifices of Masses in the which," etc.—the old private chantry Masses that were bought and paid for and of which no semblance remains in any part of the Anglican communion today—is misunderstood, we have already shown. The kindly judgment upon two Books of Homilies in Article 35 is wholly academic today, the books themselves being long since obsolete. And beyond these specific citations the language throughout is involved and difficult of construction, and does not lend itself easily to the purpose of a definite and comprehensive statement of the position of the Church today. In short the *atmosphere* of the Articles is not that of twentieth century thought.

IV. Because the necessity for exact definition in details of faith and practice is today felt less keenly than it was in the sixteenth century. Many Churchmen hold that it is better not authoritatively to define at all in matters in which differences of opinion seem to be legitimate.

V. Because the hope of eventual reunion in Christendom demands that thought should be concentrated on the ecumenical creeds and that divisive standards should, as far as possible, at least not be put in the foreground.

VI. Because the vote taken at the General Conven-

tion of 1925 shows that when the issue is taken purely on its merits and separated from appeals to prejudice and partisanship, a great majority of the representatives of the Church believe such action to be wise. In support of this, the tabulated vote by dioceses in the clerical and the lay orders is printed, by courtesy of the secretary of the House of Deputies, on another page.

VII. Because the only valid objection that has been offered, that if the Articles be dropped from the Prayer Book there will be no other way in which they can be made readily available to any who may desire to secure them, can easily be met by a resolution directing some official of the Church to arrange with one or more publishing houses to issue the Articles in a separate publication—which need involve no expense to General Convention.

These seven reasons for dropping the Articles from the Prayer Book seem to us sufficient. They seemed so to a large majority of bishops and clerical and lay deputies in the last General Convention. In our judgment the misunderstandings and misinterpretations, the bad scholarship and worse manners, that have been displayed in the present discussion have not only strengthened the great desirability that the pending question should be determined in the affirmative, but have almost led us to wish that the question were on Dr. Huntington's resolution of 1907 instead of on simply separating the Articles from the Book of Common Prayer.

One wonders what has become of the following that once was loyally given to Dr. Huntington. Why are they silent now?

Are these reasons sufficient? Then all the partisanship that has been aroused is unwarranted. The signatures to the memorial that is being circulated are based upon misconceptions of fact, and the memorial must be hopelessly discredited for that reason.

All that we ask is that the question be determined on its merits.

**S**T. MARK'S in the Bouwerie, in New York, has again come into unfavorable notice. On the afternoon of Easter Day it appears that the church was by permission used by one William Henry Francis, who calls himself Archbishop of the Western Orthodox Church, for administering both confirmation and ordination, in spite of an official prohibition addressed by Bishop Manning to the rector of St. Mark's and delivered to him.

This Francis was formerly known as Willie Brothers, and has had a checkered career during a number of years since he was known at Waukegan, Ill. A detailed account of the man was published in the *Orthodox Catholic Review* for March 1927 in which serious charges are made, and the Orthodox are warned "to avoid him as they value their salvation." A caution concerning him was also once printed in *THE LIVING CHURCH*. Different claims have been made as to who was his consecrator, and he has had various connections. At one time he seems to have been known as Bishop Gregorius.

To permit this man to conduct a service including confirmation and ordination in one of our churches seems to us simply an outrage; but to do this in the face of the official prohibition of the Bishop of the diocese shows such a lack of a decent sense of obligation to the Church and to his bishop on the part of the rector of one of our parishes as would seem impossible. We do not forget the explanation that the church was

simply loaned for this service to the officiant, who seems to have no church or congregation in his obedience; but that act of loaning it is, under the circumstances, a defiance of the proprieties, and probably of the law of the Church. At least it is an act of irresponsible individualism which ought to be impossible to a priest or to a vestry. To us it is simply incomprehensible.

Let it be known that the Church officially, through the Bishop of New York who has episcopal jurisdiction over the parish and rector, repudiates the act. And it is a deplorable exercise of discretion that so often places the rector and the parish of St. Mark's in the position of eccentrics, defying the common sense of the Church.

How can such an act promote the coming of the Kingdom of God?

**T**WO telegrams received within an hour of each other brought *THE LIVING CHURCH* the sad news of the deaths of two bishops, both of whom have devoted their lives to the task of carrying the Gospel to the people of their respective races. Bishop Delany has been a powerful factor for good among the Negroes of North and South Carolina. Bishop Motoda of Tokyo has been an example of the highest type of Japanese Christian in a city of nearly four and a half millions, of whom only a fraction are Christians and but 1,800—scarcely more than the membership of one of our largest New York parishes—are Anglicans. May they rest in peace.

Two lessons are forcibly brought home to us by the double report: one, the widely separated territories in which our beloved Church is at work, the other the diversity of races to which she ministers, to each in its own tongue and through the ministry of its own sons. The growth of the various native ministries during the past decade has manifested the essential catholicity of the Anglican communion and her adaptability to all sorts and conditions of men. Today in every foreign and domestic mission field native priests are ministering to the people of their own races: Indians to Indians, Negroes to Negroes, Eskimos to Eskimos, and so on. At the next Lambeth Conference, side by side with English bishops whose sees antedate the English nation, will sit bishops of Chinese, Japanese, Spanish, East Indian, American Negro, and African Negro blood, with perhaps even a Maori bishop from the newly-erected native see in New Zealand. Daily from thousands of altars there ascend to the throne of God the petitions of the Divine Liturgy in scores of languages, uttered by priests of hundreds of races, bound together in the fellowship of the Holy Catholic Church and the Anglican communion.

For the lives of the pioneer missionaries of these diverse nationalities, thanks be to Almighty God.

ACKNOWLEDGMENTS

NEAR EAST RELIEF

M. F. M., St. Paul's Parish, Milwaukee, Wis. (for Armenian children)	\$25.00
Good Friday offering, St. John's Church, Worthington, Ohio	2.30
	<hr/>
	\$27.30

JERUSALEM AND THE EAST MISSION FUND

R. H.	\$ 5.00
-------	---------

[Checks for any benevolent purpose should be made payable to *THE LIVING CHURCH RELIEF FUND* and sent to 1801 Fond du Lac Avenue, Milwaukee, Wis., with notation as to the fund for which it is intended. Such remittances are deposited accordingly, are never mixed with private funds of the publishers, and are distributed weekly for the various purposes as acknowledged. The accounts are audited annually by a certified accountant.]

# DAILY BIBLE STUDIES

Edited by the Rev. Floyd W. Tomkins, D.D.

## FOLLOWING CHRIST

*Sunday, April 22: Second Sunday after Easter*

READ I St. Peter 2: 19-25.

ALL of the messages of God have a sacramental character. There is the visible and blessed fact of the message itself, and the call to action and growth which we are to obey. Thus the message of Easter-tide is, first, the fact of the Resurrection of Jesus Christ, and then the call to follow Him in our daily lives. Our beautiful collect for today emphasizes this. God's Son is worshipped as a sacrifice and as an example. We rest upon the sacrifice and its completion in the Resurrection, and then we daily endeavor to follow the blessed steps of the Master's holy life. So the epistle bids us "follow after." It is this definite call to loving obedience that makes Christianity so blessed. We believe, and then we prove our belief by our life.

*Hymn 449*

*Monday, April 23*

READ St. Matthew 16: 24-27.

OUR following is made real by our bearing a cross. This cross is personal to a degree as each man has his own trials; but it is also universal and general, as it refers to the life itself. My life consecrated to God is really my cross, and it is by no means a pain or an agony, but rather a joy as I follow after Christ and try to live as He lived. First, there is the purpose of my living—"Why am I here?" Second, there is the personal relationship—"I am following the Master." And third, there is the inspiration—"I am trying to fulfil God's will for me." And Christ makes it so much dearer for us by His promise: "My yoke is easy, and My burden is light."

*Hymn 245*

*Tuesday, April 24*

READ St. Luke 9: 57-62.

ALAS, that after the Easter glory there comes a reaction! The flowers fade, the hymns and carols lose something of their spirit, the old world presses in with her demands. And so the excuses come, each one opening with that horrible word "but," a word which has spoiled so many lives. "*Qui s'excuse, s'accuse,*" runs the true proverb. Christ turned these three excuses with His divine wisdom: "My home is with the homeless. Forget the things behind, and press on. Never give up." Following the Master is a positive thing. Negations, whether in philosophy or science or religion, are useless and lead nowhere. "Yea and Amen" are the gloriously inspiring cries of the Christian, for the promises of God are positive and point forward. "I will" is the Christian's banner-motto.

*Hymn 534*

*Wednesday, April 25*

READ St. Matthew 4: 18-22.

THE Master calls today as actually as in the days of His ministry, and His call is definite: "Follow Me." It had a literal meaning for Peter and Andrew, but the literal call soon became a spiritual message. How wonderful and how inspiring is the fact of Christ's calling to you and to me! It means that He needs us even as we need Him. It means consecrated lives, lives of service. It means love and loyalty. It means ministering to Him as we minister to others. And when we are perplexed before divided roads of action and faith, if we listen we can hear His call, "Follow Me," and we know where He would have us go and what He would have us do.

*Hymn 268*

*Thursday, April 26*

READ St. Luke 8: 1-3.

ONE of the most touching things in the Gospel story is the loyal and loving service of faithful women. They followed after Christ and His disciples and ministered to them. We can readily understand what this service must have been. And the same women were at the tomb early on Easter morning, ready to serve, as they thought, even the Lord's Body; and to them came the first Resurrection message. O blessed privilege of womanhood! O glorious calling to the daughters of the King through the centuries! Theirs is the high and helpful ministry to the helpless and suffering. History would be a blank but for their service, and to them is granted, as to the Marys of old, a vision of Christ. They believe because they serve. They serve because they believe.

*Hymn 500*

*Friday, April 27*

READ St. John 10: 1-5.

THE Good Shepherd goes before His sheep, calling each one by name, and they follow Him. So David sang, "The Lord is my Shepherd," and Christ fulfilled the prophecy, as we have it in St. John's blessed chapter. There is a faith, a friendship, and an assurance of safety in the parable. To follow is to increase faith and love, and faith and love lead us to follow. It is the mysterious interchange and reciprocal meeting of blessings in the Christian life. Obedience is the door to spiritual knowledge, and spiritual knowledge fulfils itself in obedience. As we follow Christ He becomes more and more real to us, and as we worship we instinctively consecrate ourselves to service. It is always "My Lord and I," in the Christian life.

*Hymn 326*

*Saturday, April 28*

READ St. Luke 18: 28-30.

DOTH Job fear God for nought?" cried the mocking prince of evil; and the answer is a splendid and positive cry: "No! God rewards and blesses those who follow Him." It is love that leads, but love is in itself a reward, and love drawn by the love of Christ catches a vision of things eternal and most satisfying. Even here on earth the believer has a peace which Christ gives in response to faith and service. The Christian life is a life of joy, in spite of temptation and struggle. "Rejoice, ye pure in heart," sings Dean Plumptre in his matchless hymn, and the hymn is echoed by the angels. And the Master declares through prophet and apostle: "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him." (Isa. 64: 4 and I Cor. 2: 9.)

*Hymn 532*

Dear Lord, I will follow Thee in loving faith and service. Only grant me Thy daily help, lift me up when I fall, open mine eyes that I may see Thee going before me on the way, and open mine ears that I may hear Thy blessed voice calling me. Then where Thou ledest me I will follow. Amen.

BRETHREN, there is but one panacea for spiritual ills. There is no other device by which we may be saved from this world or the next. We must know God so familiarly that He can speak to us confidently and disclose His mysteries to us if we are ready to receive them.

—Rt. Rev. Joseph H. Johnson, D.D., Bishop of Los Angeles.

# BLUE MONDAY MUSINGS

By *Presbyter Ignotus*

ONE of my friends, who is a Harvard man of the class of '03, has sent me a copy of the class publication in honor of the twenty-fifth reunion. There occurs in this a tribute to Dr. Francis Weld Peabody, a beloved physician, who has lately finished his earthly course. It is so beautifully written, and describes so happily his own character and his ideals of work, that it ought not to be confined to his classmates; and I am asking pardon of Mr. Langdon Warner for reprinting certain passages from it here:

"His medical colleagues can give the best account of what Francis Peabody has meant to the scientific life of the country. His students will report on the inspiration which they received from him. No such simple or adequate account of our loss can be rendered by his friends. He was growing increasingly dear during the active days of his health; but this past year and a half, when we knew him to be nearly lost, has been precious and absorbing almost beyond anything that can happen again. In a direct manner we partook of the amazing experience through which he was passing, and in a way which was personal to each of us, we shared in the ultimate victory.

"We heard sentence delivered, and saw him, neither defiant nor stricken by it, walk on his accustomed way. In the lunch clubs and at dinner parties, men discussed this thing which in so strange a manner was beginning to make itself felt far and wide. Few understood or could define it, but an increasingly large number of people found themselves involved. Here was going on the thing which each man knew must come to himself, and yet with a difference. A great healing doctor had refused to be dismayed, or even much cast down, by a sentence of death. It was, however, understood that he was prepared to die, when necessary.

"In the meantime, being devoted to the science of healing, this state of affairs interested him absorbingly, and he let no chance pass to make observations which might prove of value in the next case. Brought up in a tradition which made shirking unthinkable, and being sensitive to the pleasure and pain of other people, he proposed to see the thing through as handsomely as was humanly possible. This he did, and the result was that we, ashamed of our midnight terrors and our petty fears, found ourselves looking to the dying doctor for guidance toward health of body and soul.

"When the medical school closed in the spring, Professor Peabody finished his course as usual and gave his last lecture. It is hardly conceivable that he expected ever to resume the task; surely none of his hearers expected that he would. He had already outlived by several months the term of weeks which his colleagues had believed to be the utmost possibility. In the summer there was much work to be done, and only when the vulture gnawing at his liver refused to be ignored, was there even temporary pause. The mornings were largely given up to writing on the abstruse subjects which engrossed him. Invariably one or two doctors were with him, talking over their problems, getting his final criticism on papers to be published in medical journals, or reviewing long columns of statistics on blood pressure, respiration, and diet, in the hope, not always vain, that some merciful new fact or fresh procedure might appear for the benefit of mankind in the sum at the bottom of the page. As one came on the group over their papers in the garden, it was plain that these doctors who seemed to be there for their own end, were in reality the outposts stationed beside him to see that no harm which American physicians could prevent came to Francis Peabody.

"Always they were there, generally in a most unprofessional mood, but always on guard. There was tea with the other guests, or the policy of a hospital would be discussed, or they explained some errand which fetched them to Cambridge. Down in the garden or up in the big room filled with flowers there was great talk of merry things and sober ones. You came hesitating, perhaps, and wondering how you could stand it, but you smoked, gossiped, reported news, discussed a marriage, a birth, or a death, told your troubles, took some of the invalid's grapes, and left. There had been no sad-eyed bravery about it, no attempt to ignore the obvious; his eye was as clear and familiar and merry as the day he graduated or played on the school football team, and his voice, if not always so strong, was as unshaken as ever.

"And all this time when our hearts were standing still with the pity of it, his task was gently to show us that there was no need for horror; above all there was to be no fight. Those men who know most about such affairs tell us that this attitude of mind is the only one which can properly overcome death. He himself needed no convincing on this point,

nor did his companion. Those two together, in the words of a distinguished physician who traveled to see him, did more for the practice of healing than a whole course in the medical school. . . .

"To look back at this little lad at school should perhaps have given us the secret of what was to come. But when have we ever been so wise? He did not seem then, as he does today, strong above us all, and a pioneer who has shown us where to put our feet down a way which looks dark and very dangerous. All one knows was that he was gentler than most boys, and, by a rather unremarked sort of persistence, he managed to finish a task before the dawdlers had begun. His distinguished degree at graduation surprised us only because we never knew that he was going in for honors. His high standing at the medical school surprised nobody. The honors and responsibilities, given him year by year after that, we entirely expected.

"The great contribution to human conduct rendered by Peabody could not have been made by a man grown old or more aloof with the superiority of great fame. Thoroughly to demonstrate what he had shown, we needed some young man plucked from our very midst, whose loss was felt by an unusual number of people, some beloved companion whom we had accepted as part of our very selves. And now not one of us dares to say that he died young.

"The conventional forms of religion had never entirely satisfied him, though he early dismissed as puerile the seeming inconsistency of science with religious belief. Lesser minds might imagine it necessary to give up either Church or laboratory, but the more he knew of Christianity (and he was immersed in it) the closer he kept to his microscope and test tubes, to observe God's laws and apply them as Christ would have wished.

"He went habitually to church, and believed in it, as he believed in his hospitals; but increasingly he went to his New Testament, with never-failing interest in the simple accounts which he found there of the procedure followed by the Great Physician. I think he believed in what are called miracles, because he saw them so often in his own investigations. I know that he wholeheartedly practised curing by spirit, as well as by drugs, and I know that he was successful in it.

"The conclusions at which he arrived in those last concentrated weeks would be enormously valuable to the rest of us if they could be known. They would not differ from the conclusions arrived by the apostles but to many of us the apostles seem to have lived a weary time ago, and we crave some fresh assurance from a man like ourselves."

WHAT an exquisite poem is this! Who wrote it, I wonder?

## GROWING OLD

"A little more tired at close of day;  
A little less anxious to have our way;  
A little less ready to scold and blame;  
A little more care for a brother's name;  
And so we are nearing the journey's end,  
Where time and eternity meet and blend.

"A little less care for bonds and gold;  
A little more rest than in days of old;  
A broader view and a saner mind,  
And a little more love for all mankind;  
A little more careful of what we say;  
And so we are faring a-down the way.

"A little more love for the friends of youth  
A little less zeal for established truth;  
A little more charitable in our views,  
A little less thirst for the daily news;  
And so we are folding our tents away  
And passing in silence at close of day.

"A little more leisure to sit and dream,  
A little more real the things unseen;  
A little bit nearer to those ahead,  
With visions of those long loved and dead;  
And so we are going where all must go,  
To the place the living may never know.

"A little more laughter, a little more tears,  
And we shall have told our increasing years;  
The book is closed and the prayers are said,  
And we are a part of the countless dead.  
Thrice happy, then, if some soul can say  
'I live because he has passed my way.'"

THE CROSS is a sign of patience under suffering, but not of patience under wrong.  
—Cecil Spring Rice.

## TWO BISHOPS DIE

**Drs. Motoda, Japanese Bishop of Tokyo, and Delany,  
Negro Suffragan of North Carolina,  
Succumb to Attacks**

THE past week has brought from opposite sides of the world the news of the deaths of two missionary prelates of the Anglican Church; one the first native Japanese bishop, who received his education and was widely known in this country, the other an American Negro bishop who was engaged in a valuable task among the people of his own race in the South Atlantic states. The Rt. Rev. J. S. Motoda, D.D., Bishop of Tokyo, died on Monday afternoon, April 16th, at St. Barnabas' Hospital, Osaka, Japan, according to a cable message from Bishop Nichols of Kyoto. The Rt. Rev. Henry Beard Delany, D.D., Suffragan Bishop of North Carolina, died at his home on the grounds of St. Augustine's School, Raleigh, N. C., Saturday night, April 14th, after an illness of several months.

### BISHOP MOTODA

JOSEPH SAKUNOSHIN MOTODA was born in Japan of Christian parents, and received his education at Kenyon College and the University of Pennsylvania. His theological training was taken at Bexley Hall and the Philadelphia Divinity School. He was awarded the degree of Doctor of Divinity by Kenyon in 1922, of Doctor of Philosophy (in course), by the University of Pennsylvania in 1895, and of Doctor of Canon Law by Philadelphia Divinity School in 1924. Before his election to the episcopate he was principal of St. Paul's University and St. Paul's Middle School, Tokyo.

On May 17, 1923, there was held under the chairmanship of the Rt. Rev. John McKim, D.D., Presiding Bishop of the Church in Japan, the first synod of the newly erected independent Japanese diocese of Tokyo. At a solemn service in Trinity Cathedral, Dr. Motoda was elected bishop of the diocese, marking the first instance in the history of missions of the Anglican communion in which a native Church, under its own constitution and canons, had set apart a diocese, elected its own bishop, guaranteed his entire support, and taken order for his consecration.

The date for Dr. Motoda's consecration was set for St. Luke's Day, October 18th, and later postponed to December 7th, in order to give bishops from America and other distant parts of the Church an opportunity to attend. Meanwhile there took place the terrible Tokyo earthquake, which, with the subsequent fire, destroyed every Anglican church building in the Tokyo area with the exception of St. Timothy's Church, Kongo. In this church, therefore, Dr. Motoda was consecrated by Bishop McKim, assisted by Bishops Heaslett of South Tokyo and Lea of South Japan. The preacher was the Rt. Rev. Thomas Gailor, D.D., Bishop of Tennessee and president of the National Council.

Dr. Motoda was presented by Bishops Heaslett and Hamilton, the latter of the Canadian diocese of Nagoya. The Rev. Dr. Y. Naide, who was soon to be consecrated Bishop of Osaka, read the litany; and a number of other Japanese, American, Canadian, and Russian dignitaries took part. Dr. John W. Wood, executive secretary of the Department of Missions, represented that body. Altogether it was an epochal, impressive, and picturesque occasion.

Bishop Motoda succeeded to a diocese completely devastated by the tremendous disaster of September 1, 1923, which virtually wiped out the Tokyo-Yokohama area. Only the front

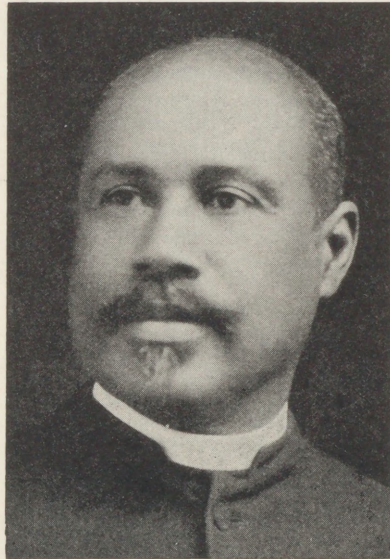


BISHOP MOTODA

wall of the cathedral remained standing, and piles of brick alone marked the spot where the fine buildings of Christ Church and All Saints' had stood. Only the foundations of St. Paul's Middle School were left; St. Margaret's School, St. Luke's Hospital, the Nurses' training school—all were destroyed. But, through the providence of God, not a single life had been lost among the families of the Japanese and foreign mission staffs.

The task of reconstructing his shattered diocese was thus

laid upon Bishop Motoda at the very outset of his episcopate. With the American Bishop of North Tokyo and the English Bishop of South Tokyo, assisted by generous gifts from Church people throughout the Anglican communion, he set to work to bring order out of chaos, and during the five years in which he had been bishop a new and stronger Church has grown up in the capital city of Japan. On the occasion of Bishop Motoda's visit to this country in 1925, he was received with great acclaim by both houses of



BISHOP DELANY

General Convention in session at New Orleans, and was accorded an honorary seat in the House of Bishops.

### BISHOP DELANY

HENRY BEARD DELANY was born in St. Mary's, Ga., and reared in Fernandina, Fla. He was a grown man before going to St. Augustine's School in Raleigh for his education, having worked successfully at his trade as a mason in his home town. He was graduated from St. Augustine's in 1885, and his whole life since that time has been closely associated with that school, which has recently been raised to collegiate rank. On his graduation he became a teacher in St. Augustine's, and advanced by successive stages until he became its vice-principal.

He was ordained deacon June 7, 1889, and priest May 2, 1892. In 1908 he was called to be Archdeacon of Colored Work in the diocese of North Carolina, which position he held until the time of his death. In this work he earned the esteem of members of his race of every faith throughout the state, as in his later work in the episcopate he did among a larger circle of those who were in touch with his work. He was given the degree of Doctor of Divinity by Shaw University, Raleigh, in 1911. At the North Carolina diocesan convention on May 15, 1918, he was unanimously elected Suffragan Bishop for Colored Work, the dioceses of South Carolina and East Carolina agreeing to cooperate in his support. He was consecrated to the episcopate November 21, 1918, by Bishops Cheshire, Tucker of Virginia, Darst, Weed, Horner, Lloyd, and Demby. As archdeacon and as bishop, he has labored indefatigably for the spiritual welfare of his race in the three Carolina dioceses, and has won the respect of whites and Negroes alike.

Bishop Delany was married in 1886 to Nancy James Logan, who survives him. Mrs. Delany was for many years matron at St. Augustine's School. Ten children also survive, one of them, Hubert T. Delany, having been recently appointed United States attorney for the southern district of New York.

The funeral was held at the chapel of St. Augustine's on Monday, April 16th. Owing to the illness of Bishop Cheshire, the Rt. Rev. Edwin A. Penick, D.D., Bishop Coadjutor of North Carolina, officiated, assisted by several priests of the diocese. Messages of sympathy and appreciation from Bishop Cheshire and others were read. Twenty-five clergymen were present, and six of the late bishop's sons acted as pall-bearers. The chapel was overflowing with white and colored friends of Bishop Delany. St. Augustine's choir sang, augmented by the choir of St. Ambrose's Church, Raleigh.



# The Church's Marriage

By the Rev. Charles N. Lathrop

Executive Secretary, Department of Christian Social Service of the National Council

## I.

THE ceremony is completed. The reception is over. The friends have gone. The two are left alone—alone in a peculiar and unique relationship. They are locked together. The key has been taken out. They are there “till death us do part.” They are there “for better or for worse.” They are there “in sickness and in health”—alone together.

One feels something overwhelmingly serious about this life-long contract of relationship. Is it a double pair of handcuffs? And has any institution the right to lock people together in a contractual relationship for life? Ought it to be for life? We need not be surprised at the rebellion of many members of a community against such a situation, and at opposition to undertake such a responsibility. It has I believe always, at least since people began to criticize the Church's system, been under fire. Perhaps never has the fire been more constant and the criticism more pointed than we find them today.

The vows a person takes who is married by the Church are the vows peculiar to marriage under Christian principles. I think there was no such conception of marriage before Christianity. Our Lord made marriage over with a completeness unappreciated by most of us. He reestablished it as a relationship which is essentially permanent, “until death us do part.” The Christian Church in obedience to His definite command developed Christian marriage in a pagan world. There are numbers of people, even Christians, who are so confused in thought about the function and responsibility of the Church in secular matters, as to suggest that marriage should be left to the State; that the Church has no business to meddle. The answer it seems to me is incontrovertibly obvious. The State would have no conception of permanent marriage at all if it were not for the Church. And if the Church should draw out now, the situation would be very much as it would have been had the Church drawn out from its demands in relation to marriage under the Roman Empire.

The Church has to meddle in matters that have to do with marriage. She has the responsibility and in her position has the right to legislate and adjudicate for her own people independently, and if necessary in defiance, of the temporal state. A system of civilization may crumble and fall into desuetude and be replaced. The Church and her social principles and the “Way of Life” her Lord lays down carry on through all civilizations with the same demands and the same unchanging principles.

One of the first acts of a non-Christian or an anti-Christian state is the elimination of permanence of marriage. Soviet Russia today is a striking example. The first code of laws of the Russian Socialist Federation of the Soviet Republic says (p. 87): “The mutual consent of the husband and wife or the desire of either of them to obtain a divorce shall be considered a ground for divorce.”

We have here the legitimate conclusion of non-Christian social principles. There is much in the code of laws of Soviet Russia that ought to satisfy the non-Christian social reformers. It is to me extraordinarily interesting—this Russian code (as is Russia today)—because it brings out the fact that Christianity is so much more than a social ethic applicable in principle to those social conditions that result from an industrial system. The Church's Christianity is a Way of Life, and this means obedience to principles some of which are codified into direct commands and prohibitions. This is because the Church has the obligation to plan out and to bring into existence the good life here and now.

WHAT, then, is the good life? Is it for pleasure? The painful may at any moment outweigh the pleasurable: and then what? And why a Way of the Cross? Only because each life is written in terms of the eternal and for its own fulfillment must consider and obey those terms. The good life here

and now may easily imply the acceptance of the Way of the Cross. The consideration of marriage from the Christian point of view starts from this background and must carry continually this background behind it. This Christian conception must justify itself both in its social results and in its effect on individual personality. But it will justify or fail to justify itself ultimately in the terms of the eternal and therefore in self-realization through sacrifice and suffering.

The Church's conception of marriage, then, calls for possible surrender of self. This is clear from the terms of the vow. “For better, for worse,” may easily mean the occasional visit to the penitentiary to talk through bars to a criminal husband, or suffering the poverty and bearing the yoke with a drunken woman as the partner. “In sickness,” certainly suggests possibilities that demand great sacrifice. For there is no specification about the sickness. It may be paresis or insanity.

Therefore, inevitably Christian conceptions in relation to marriage must set themselves over against the theories of those who do not believe in Christianity and therefore do not accept it, and who therefore do not have the background of the eternal.

Here, then, is our first conclusion. The Christian conception of marriage is essentially different from every other conception because the Christian conception of life is different from any other conception of life; marriage, a permanent union, has as its background life eternal.

Furthermore, marriage has for its primary end the creation of children and their upbringing.

Biologically every animal makes his sex hunger parallel his hunger for food, with the end the perpetuation of the species. God has evolved this appetite in all living things. When we add the Christian principle of the eternal value in the eyes of the Creator of each personality, the human scheme for the satisfying of sex hunger makes even stronger demand that it issue in what it was intended for. Marriage that does not issue in a progeny that will replace the mating pair is a good deal like building a factory and equipping it with machinery and turning on the power and producing nothing, except the pleasure or happiness or self-realization that comes from the relationships of the workers.

We have then another conclusion: The Church's teaching that the creation of children and their upbringing is the primary end of marriage is a right principle justified by biology and social good, quite as much as by any principles peculiar to Christianity.

BUT these children have been standing there alone for a long time. We left them locked for life, with the key removed. They are young. They are inexperienced. One trembles for the future.

Let us ask ourselves first, What are the assets that are going to help them out in this art of living together? We find first the peculiar character of their love for one another. “Romantic love” is perhaps the most powerful emotion in human nature. Probably no subject has been written about and talked about and thought about more. It fills the bulk of poetry from the Renaissance to date. It is discussed and analyzed and glorified in almost all novels of modern life. Its reality and its value are probably more widely accepted by our literary leaders as having dogmatic certainty in life experience than any other experience. An analysis of this emotion is beyond me. It is generally expressed in paradoxes.

“Romantic love” however, whatever it may be, is not an emotion that may be blindly left alone. It must be intelligently educated out of the passionate outburst into the sustained devotion of a permanent life relationship. From and through it, these two children must develop the art of living together permanently. Or else shall we admit that this passionate ex-

pression of romantic love is the ruling motive in marriage, and if it wanes with the couple, they have the right, perhaps the moral obligation, to choose other partners who can supply the recrudescence of this devotion? The answer will depend on the idea underlying marriage, and we can easily see its effect. I remember once being interviewed by a prospective bridegroom. I asked him whether he and his bride were baptized. I asked him further: "How about divorce?" The answer came: "We have not begun to think about that *yet*." Mr. Bernard Shaw for instance says:

"I think you will see that in a state of things where a wife could leave her husband without experiencing the slightest pecuniary embarrassment; where she would be perfectly self-supporting; where she would have an income quite independent of whether she was with her husband or not; and where the husband would be in exactly the same position in regard to himself—naturally, under those circumstances, the social pressure that keeps very many households together, being completely relaxed in that direction, a great many households would break up. That is to say, a great many that do not now break up would break up under socialism because there would be a great deal of trial and error before the perfect union was formed."

The social value of this trial and error method as conducive to the creation and education of children is, to say the least, questionable. Do we not see immediately the many social advantages of the permanent marriage that the Church commands? The Christian makes the distinct claim that permanence of the marriage state is justified because of the primary end of marriage, that is, the creation of new human personalities and their proper development into self-realization. Self-realization of the married pair under the conditions of the Christian yoke, the Christian claims, comes as a result even of the Way of the Cross. I am entirely willing to meet those who are contending for these temporary relationships, whether they be as evanescent as Mr. Shaw suggests, or as easy to break as the Russian code enacts, on their own platform of social value and of self-realization. There is this difference: that to them we must eat and drink and marry and marry again, "for tomorrow we die." The Christian says: "Marry once for all because we never die." This difference in belief in relation to life is itself a social asset of incomparable gain, as well as a supreme means for self-realization.

We can accept then a third conclusion: We recognize "Romantic Love" in all its romantic implications, but we recognize the further obligation to educate this romantic love into a motive for a life-long relation, to sublimate it into a superb relationship.

(Concluded next week)

#### DR. JOHNSON ON MISSIONS

CHURCHMEN in the eighteenth century were not famed for enthusiasm, and Dr. Samuel Johnson is generally regarded as a man of typical commonsense; his opinion on missions is therefore all the more worth remembering.

In August, 1766, Johnson heard that some members of the S.P.C.K. in Scotland were opposed to the plan of translating the Bible into Gaelic on the political grounds that it was a bad thing to encourage the Highlanders to make much of their own tongue. Dr. Johnson wrote to Mr. William Drummond:

"Sir, I did not expect to hear that it could be, in an assembly convened for the propagation of Christian knowledge, a question whether any nation uninstructed in religion should receive instruction, or whether that instruction should be imparted to them by a translation of the holy books into their own language. If obedience to the will of God, and knowledge of His will be necessary to obedience, I know not how he that withholds this knowledge, or delays it, can be said to love his neighbor as himself. He that voluntarily continues in ignorance is guilty of all the crimes that ignorance produces, as to him that should extinguish the tapers of a lighthouse might justly be imputed the calamities of shipwrecks. Christianity is the highest perfection of humanity, and as no man is good but as he wishes the good of others, no man can be good in the highest degree who wishes not to others the largest measures of the greatest good.

"To limit for a year, or for a day, the most efficacious method of advancing Christianity, in compliance with any purposes which terminate on this side of the grave, is a crime of which I know not that the world has yet had an example, except in the practice of the planters of America—a race of mortals whom I suppose no other man wishes to resemble."

—A. B. M. Review.

#### A BEAUTIFUL PAGEANT

THE Church is the mother of Hollywood. It may shock some people to remember this: for a long time the divorce between the Church and the secular entertainment of the theater was so complete that men looked on the two as antagonists, forgetting that all our forms of amusement today had their cradle in the chancel.

Of late years we have seen our churches reviving the medieval use of pageant and mystery play, not because the popular resources of amusement are as meager as they were during the Middle Ages nor because the Church hopes to compete with the motion picture, but to let men see that she claims all life for her province and claims also the full employment of the senses, not the mind alone, to make God real to the people who are called to worship Him. Few forms of this richer worship have become more popular than the candle service at Epiphany, teaching men to worship with their eyes open and directing their thoughts by living tableaux to the command to preach the Gospel to all nations.

If the pageant held in the Cathedral of SS. Mary and John [Manila] on the evening of the 24th of January was memorable for its beauty, it was memorable still more for a reason that could be equalled in few cities, the actual participation of people of different races and bloods in the rôles assigned to them. Few churches except in so cosmopolitan a city as Manila could include Chinese, Filipino, Igorot, British, and American representatives, each in their proper garb, in one procession. And the fact that there were Christians of these different bloods ready to take their appropriate part showed that the Church in the Philippines is bearing her manifold witness while it suggested more still to be done, the inclusion, for example, of the Japanese and the Moro.

The fine arches of the cathedral, the gilded carving of chancel and sanctuary, framed the simple pictures of Bethlehem as the love of Christians should frame the Saviour whose coming they told. It was a moment of beauty when the combined choirs of several races came in procession up the long and crowded nave bearing candles to dispel the darkness of the church, to touch its gloomy vaulting with new mysteries of light while they sang Brightest and Best of the Sons of the Morning. Then followed four scenes, The Manger, The Coming of the Shepherds, The Visit of the Wise Men, The Homage of the Nations, each explained by the reading of the Gospel words from the pulpit and by the singularly clear singing of the hymns.

A stage had been built in the central crossing and each group of figures from the time of its emergence from transept or porch till taking its place on and round this stage was brought into relief, effective yet never glaring, by skilfully directed floodlights. From the curtained recess opposite the morning chapel appeared Mary and Joseph with the Holy Child; there too were shown the Shepherds and the coming of two Angels to awaken them; from the back came the Three Wise Men in splendid array, bearing gifts, singing as they approached the virile stanzas, We Three Kings of Orient Are. Each group helped build up the central tableau of the Manger behind which stood the Angels in long white robes, hands crossed on breasts, unmoving figures of reverence over whose heads glowed a great star from the arch above. Then our eyes were taken forward to the completion of Bethlehem, to the coming of the nations, men, women, and children of five peoples from among earth's thousand, the gee-string of the Igorot, the stiff butterfly sleeves of the Tagalog, the glistening brocaded jackets of the Chinese.

With the completion of this picture every light but the Manger Candle was darkened. This was taken to the altar to show Christ present for the worship of His people, and from it the Bishop carried flame to the clergy, to the visiting Bishop of San Joaquin, to the priests attending convocation, from it were kindled the altar lights, the candles of the choir, the candles of the congregation, till the cathedral glowed with a new and fascinating illumination. But the last thought was not content with mere beauty within the stone walls of the church but a reminder of the Christian duty to carry light into darkness: crossbearer and acolytes, the choir, the holy figures of the pageant, the clergy, the bishops, the congregation, all went out the cathedral doors in glittering procession.

—Diocesan Chronicle.

# Work in the Province of Sewanee

PERHAPS nowhere in the American Church has provincial work been developed to such a high degree and with such success as in the province of Sewanee. At the request of the Bishop of Lexington, president of the provincial synod, a report has been prepared showing the manifold form in which that work was carried on during the year 1927.

First in importance, according to that report, is placed the province's own definition of its place and function in the Church's organization. This matter, which has been under discussion in the Church for many years, was carefully considered by a special commission headed by Bishop Green of Mississippi. The report presented by them to the synod was adopted, and contains two outstanding points:

First, that the province be considered as a working unit in the Church's organization, with the corollary that the national relationship of the province will then be with the National Council, as the body of national leadership in the Church's work.

Second, that the synod should then be considered as a workers' conference, the members of which should be as far as possible leaders in the several activities of the dioceses.

Steps were taken by the synod to carry out the policy based upon this definition, and plans were made for a meeting of the provincial council at Sewanee on August 1, 1928, immediately preceding the Sewanee Summer Training School. The meeting of the council is itself to be preceded by simultaneous and separate meetings of the several departments, who will at these meetings prepare their reports and findings for submission to the provincial council on the following day.

The Sewanee Summer Training School is a joint enterprise of the University of the South and of the provincial department of religious education. The school continued in session last year for four weeks, from July 26th to August 24th. The young people's division opened July 26th and closed August 9th. The adult division and the school of the prophets, meeting simultaneously, opened on August 10th and closed on August 24th. The total number of students, faculty, and staff registered in the young people's division was 194; in the adult division and the school of the prophets was 283; a total of 477. In addition there were seventy-five visitors, making a grand total of about 552. There were offered fifty-five courses, of which forty-five led to credits in the official teacher training series of the National Accredited Teachers' Association.

The president of the province, the Rt. Rev. L. W. Burton, D.D., Bishop of Lexington, made an important contribution to the consideration of the provincial system in an address delivered by him at this school.

This address has been generally circulated throughout the province of Sewanee. In it Bishop Burton traces the history of the provincial system especially in the American Church and sets forth the need it meets and the function it discharges.

## YOUNG PEOPLE'S SERVICE LEAGUE

THE Young People's Service League, as a provincial organization, had a year of great activity. The reports presented at the provincial convention held at Sewanee in August showed that the league is now organized and active in every diocese of the province save one, and that this activity is not merely in the parochial and diocesan organization, but that the provincial organization itself, as such, has undertaken and carried out worthwhile projects.

One of these is the preparation and printing of the *Y. P. S. L. Handbook* of the province of Sewanee. This is a publication of some size, including suggestions concerning organization, study, programs, worship, recreation, service, etc. It was prepared under the direction of a committee headed by Miss Emma Twiggs of Alabama, and has been distributed very generally throughout the province.

Inspired by the success of the provincial Corporate Gift of last year, the Y. P. S. L. of the province has undertaken and carried through a similar project in 1927. In 1926 the league undertook to raise the sum of \$1,000 as their contribution toward the work of religious education directed by the provincial department, and actually succeeded in raising \$1,640.

In 1927 the undertaking has been to raise \$1,500, as the "young people's gift to the Sewanee Expansion Fund." The amount raised will be formally presented to the trustees of the University of the South as a contribution toward the sum of \$2,000,000 now being raised for the university. The campaign for this offering was begun in October and included not only the receiving of gifts but the putting on of a program before the congregations of the Church in the province especially invited to attend this meeting, in which program the young people explained the service at Sewanee as rendered to the Church, its special service as a summer gathering place for the young people, and the greater work that Sewanee is prepared to do for the Church if properly supported and equipped. At the end of the year not all of the returns from the campaign had been received by the provincial treasurer, but the sum so far in hand is only a few dollars short of the goal of \$1,500.

Another undertaking of the young people has been the employment of a part time provincial field worker in the interest of young people's work in the province. Part of the \$1,600 gift of 1926 has been devoted to this object, and Mrs. F. N. Challen, director of young people's work in North Carolina, has been appointed to the position. Mrs. Challen began her work in the fall and visited Lexington and Louisiana. In January and February she visited the Panama Canal Zone, which is now a part of the province of Sewanee, and worked there in the interest of the Young People's Service League and of religious education in general.

Another project of the young people has been the preparation of a service flag for the province together with a roll of service. The flag is a large banner carrying the emblem of the province of Sewanee, *i. e.*, the white cross of stars (a modification of the emblem on the banner of the Confederacy), with the emblem of the Y. P. S. L. of the province in its center. Each diocese of the province is represented by one of the stars. Each young person going into life work in the Church will be represented on the service flag by a small star placed near the star of his diocese. This service flag was presented to the synod of the province in October by Miss Louise Starr, of Charleston, chairman of the committee, who announced that she was preparing a roll of volunteers also, upon which would be placed the name of every member of the league who would volunteer for life service in the Church.

The president of the Y. P. S. L. of the province for the current year is Miss Cecil Burroughs, of Savannah, Ga.

## NEW EDUCATIONAL PROGRAM

FROM the beginning of its active work in the educational field in 1916, the department of religious education in the province of Sewanee has coöperated most loyally with the new educational program worked out by the national department. The heart of this educational program may be called the "Christian Nurture" principle, which seeks to put the child in the center and to fit the material and methods to his own need. In the Christian Nurture Series there has been developed teaching material available for use in working out the Christian Nurture Series in a parish or a diocese. The department of religious education of the province has accepted as one of its major projects the work of commending and extending the Christian Nurture principles and the Christian Nurture material, and of giving counsel, advice, and assistance in the practical use of these materials. It has been successful in this undertaking at least to the extent that the use of the Christian Nurture Series in the province of Sewanee is quite general and on the whole productive of satisfactory results.

## TEACHER TRAINING

THE Christian Nurture principles and materials, setting high standards of methods and aims, have created an insistent demand for training of teachers capable of handling effectively this material. Teacher training has thus become another of the major projects of educational activities in the province. A provincial staff has been built up, consisting of

workers employed and paid on a part-time basis. At the present time these consist of the Rev. Gardiner L. Tucker, D.D., executive secretary; Miss Annie Morton Stout, of Memphis, field worker; the Rev. H. W. Starr, Ph.D., of Charleston, field worker; and Mrs. F. N. Challen, of North Carolina, field worker for young people.

The executive secretary divides his time between teacher training work and the duties of administration while the other members of the staff give their services principally in the conduct of teacher training classes throughout the province. In addition to the provincial staff, an indefinite number of educational workers in the province may be said to constitute a "provincial corps." These are not directly employed or paid by the province of Sewanee, but give their services gladly under the direction of the provincial officers and are glad to think of themselves as belonging to and working for the province of Sewanee, as well as to their own parishes and dioceses. In fact, it may be said that there exists throughout the Church in this region a wonderful spirit of unity, fellowship, and affection that is an outstanding characteristic of its personnel.

In addition to the teacher training activities at the Sewanee Summer Training School, the provincial workers have carried on this work generally throughout the province.

COLLEGE WORK

**A**N IMPORTANT project of the year was the Southern Conference of Episcopal College Students which was held in Atlanta, October 22d and 23d. Seventy representatives from the Episcopal student groups in Southern colleges attended. Arrangements were made for the continuance of this annual conference. The college groups in the province take turns in publishing the *Provincial Student Messenger*. During the past year the *Messenger* was published by Louisiana State University group; Clemson College group; University of North Carolina group. Other college groups are publishing the *Messenger* in 1928.

EDUCATIONAL INSTITUTIONS

The Church's educational institutions in the province of Sewanee and in the province of the Southwest organized the Southern Federation of Episcopal Educational Institutions, of which the president is the Rev. Warren W. Way, rector of St. Mary's School, Raleigh, N. C. This federation seeks to develop fellowship among the heads of these institutions and to promote high standards of academic and religious work in the Church schools and colleges and to act together in presenting the work and the needs of these institutions. This federation holds annual meetings, the next of which is set for June 14th at Sewanee.

THE UNIVERSITY OF THE SOUTH

It has for seventy years been the great educational project of the southern dioceses and the largest inter-diocesan project in the Church. During the past year the university has launched a campaign to raise the sum of two million dollars for the expansion of its equipment and work. This additional equipment is very much needed as the university was obliged to refuse admission to a large number of prospective students at the opening of the present college year.

SOCIAL SERVICE

The department of social service has engaged the services of the Rev. C. B. Wilmer, D.D., of the department of theology of the University of the South as part-time field secretary. Dr. Wilmer will present the cause of Christian Social Service throughout the province and will be able to accept engagements for sermons and addresses in churches on a number of Sundays during the year. The department in the presentation of its work to the synod called special attention to the need of improvement in the jails and prisons in the South. The department stressed specially at this time the need of arousing the social consciousness and of directing the attention of Christian people to social conditions of all sorts which need reform. It is also endeavoring to have organized in every diocese and parish some group of people who shall be specially interested in Christian social service.

CONCLUSION

The synod of 1927 marked the disappearance of any possible doubt so far as the province of Sewanee is concerned of the value and necessity of the provincial organization. The report of work accomplished showed that the province of Sewanee had justified its existence in spite of its insufficient financial support and the vagueness of the Church's canons describing its duties.

The provincial budget for 1928 will provide for the expenditure of about \$10,000.

THE VOTE ON THE THIRTY-NINE ARTICLES

In the House of Deputies at the General Convention of 1925

THE FOLLOWING is the tabulation of the vote on the resolution to omit the Thirty-nine Articles from the Book of Common Prayer. The resolution must be ratified at the next General Convention in order to be effective.

AFFIRMATIVE—TO OMIT

CLERICAL VOTE (58)

Albany	Harrisburg	Nebraska	Texas
Arkansas	Indianapolis	Newark	Upper South
Atlanta	Iowa	New Hampshire	Carolina
Bethlehem	Kansas	shire	Vermont
California	Kentucky	New Jersey	Washington
Central New York	Lexington	New York	West Texas
Chicago	Long Island	North Carolina	West Virginia
Colorado	Los Angeles	Northern Indiana	Western Massachusetts
Connecticut	Louisiana	diana	chusetts
Dallas	Maine	Ohio	Western Michigan
Delaware	Marquette	Olympia	igan
Duluth	Maryland	Oregon	Western New York
East Carolina	Michigan	Pennsylvania	York
Erie	Milwaukee	Quincy	Western North Carolina
Fond du Lac	Minnesota	South Florida	
Georgia	Missouri	Southern Ohio	
	Montana	Springfield	

LAY VOTE (36)

Albany	Delaware	Massachusetts	Pennsylvania
Arkansas	Erie	Michigan	Quincy
Atlanta	Fond du Lac	Milwaukee	South Florida
Bethlehem	Harrisburg	Missouri	Southern Ohio
California	Kentucky	Nebraska	Springfield
Central New York	Long Island	Newark	West Missouri
Chicago	Los Angeles	New York	Western Michigan
Colorado	Maine	Northern Indiana	igan
Connecticut	Marquette	ana	Western New York
	Maryland	Olympia	

NEGATIVE—NOT TO OMIT

CLERICAL VOTE (11)

Alabama	Pittsburgh	Southern Virginia	Virginia
Duluth	Rhode Island	Southwestern Virginia	West Missouri
Easton	South Carolina		
Mississippi			

LAY VOTE (14)

Alabama	Kansas	South Carolina	Virginia
East Carolina	Mississippi	Southern Virginia	West Virginia
Georgia	North Carolina	Southwestern Virginia	Western North Carolina
Iowa	Ohio		

DIOCESSES DIVIDED

CLERICAL VOTE (3)

Florida	Massachusetts	Tennessee	
Duluth	Louisiana	Pittsburgh	Washington
Lexington	New Jersey	Rhode Island	

LAY VOTE (7)

--	--	--	--

WE ALL recall the familiar words of the Master when He said: "Heaven and earth shall pass away, but My word shall not pass away." The truth as it comes from God alone is eternal, whether that truth deals solely with religion or pertains to the life of men here upon earth. Once we realize this, fear for the Church and religion passes. We know that essentially it is eternal, and all that we need to worry about is whether we of this day are fully expressing the truths of God in the best way for our time. "Before the mountains were brought forth, or ever the earth and the world were made, Thou art God from everlasting and world without end." Ultimate permanence must be founded on the divine life of the Creator, for that only will withstand the ravages of time and the changing circumstances of human life here upon this earth. Truth alone is permanent and must always ultimately prevail.

—Rev. Granville Taylor.

# The Family

By Clinton Rogers Woodruff

A YEAR or two ago the old Society for Organizing Charity in Philadelphia changed its name to "The Family Society," thus indicating the emphasis that this organization was placing on the need for buttressing and strengthening the family as a social unit. This tendency was further emphasized at the Conference on Family Life in America Today held in Buffalo last October. This conference was held under the auspices of the American Association for Organizing Family Social Work, under the guidance of that inspiring worker, Mary E. Richmond, director of the Charity Organization Department of the Russell Sage Foundation and author of *Social Diagnosis*, the standard text-book for social case workers, as honorary chairman, and Frank J. Bruno, head of the Department of Sociology at Washington University, St. Louis, as chairman.

Among the questions that were discussed were these:

1. How are Church and State helping family life and how are they hindering it?
2. What effect is long and extensive training for the professions having on family life?
3. How are the eugenists and biologists helping or hindering family life in America today?
4. Is modern industry helping or hindering family life?
5. What is the increased command of leisure time doing to family life?
6. What are law and present-day methods of law enforcement doing to help or hinder family life?
7. What is our passion for new devices and inventions doing? Or, more specifically, where do our motors, radios, movies, printing presses, our labor-saving devices generally, help family life and where do they hinder it? Are we to become an attachment of our ingenious machinery or are the machines to be made to serve this generation and succeeding ones by their subordination to human welfare?

A broad field for discussion, showing how keenly alert the promoters of the conference were to the present-day situation.

In connection with this conference, the Buffalo Charity Organization published its annual report under the title *Fifty Years of Family Social Work*, a truly remarkable record of a wonderful work, which will amply repay thoughtful study.

We are accustomed to think of the family problem as one of recent origin, but like so many social problems it is not a new one, only an intensified one. Nearly a generation ago (in 1904) the late Dr. Samuel W. Dike, who was secretary of the National League for the Protection of the Family, said:

"Interest in the subject is due to two classes of causes: The first of these is the practical one—the growth of certain evils affecting the family. Mormon polygamy, the increase almost everywhere throughout the civilized world of the rate of divorce and the immense volume of it in the United States, the decrease of the marriage-rate and the postponement of marriage, the prevalence of unchastity and the lightness with which its offenses are regarded, the decrease of the birth-rate among those best fitted by their own training and resources to rear large families, the growing self-assertion of youth, and the lessened power of the home over character have combined to bring the family to the front as one of the most vital subjects for practical consideration.

"The other cause is the new social conceptions of the times and the interest in the study of social problems in a scientific way. We are coming to see that what we call society is a most interesting as well as a most important subject of scientific study. In a way it has been studied for all the centuries of human learning. But we are now at work on it in the new field of social science with sociology and the social sciences for our instruments. In the pursuit of this line of study students are confronted everywhere with the family in some of its forms. In its history they find in great degree the story of the other great social institutions. And it has become apparent that the progress of social science must continue to interest students in the past, present, and future of the family."

THERE is another phase which has shown a tendency to increase all too rapidly. As Fr. Simms of St. Mark's, Chicago, has so aptly pointed out: "The American home is being 'clubbed to death' because of too many social clubs, lodges,

and similar organizations. An unfortunate condition is found in the myriads of clubs and lodges, which claim the allegiance of both parents and children. I have no objection to clubs or lodges as such, when they remain secondary to the home, but the fact is that today the home is being 'clubbed' to death. A new type of widower and widow, and orphan, has appeared on the horizon. It is the 'lodge widower,' the 'club widower,' and the 'club and lodge orphans.'"

Another enemy of the home, Fr. Simms thinks, is modern education and publicity, which place emphasis upon independence, making the individual the final unit of society instead of the family.

The American Association for Organizing Family Social Work, however, is seeking to overcome this tendency and there is increasing evidence that it is beginning to have some influence and effect. This association has recently published a suggestive brochure under the title *The Family Society: Joint Responsibilities of Board, Staff, and Membership* by Francis H. McLean. (The address of the association is 130 East 22d street, New York.) In this brochure, the author says:

"The history of family social work is prolific with stories of immensely valuable contributions to social development. What Miss Richmond contributed to the child labor regulation development in Philadelphia over a long period of years; what the New York Charity Organization Society contributed to tenement house regulation, as well as to many other advances; what many societies contributed to the development of the care and prevention of tuberculosis, and to other developments in the health field, are but illustrations from one of the richest histories of effort which social work has ever seen."

Moreover, family social work is not merely local; it is national in its implications; for no matter how well organized locally, a family society will suffer if the work in a neighboring community is not well done. The American Association for Organizing Family Social Work is a channel flowing from and to the societies which make up its membership.

Mr. McLean is far-sighted and refuses to join in the popular pessimistic declaration that "family life is decadent." I think that the general impression of the Buffalo Conference was that the family is not in such a bad plight as many think. Miss Gordon Hamilton of the New York School of Social Work in her address admitted that the family does not perhaps play in many lives the exclusive role that it once enjoyed, but that is because other influences are growing, not because the family is weakening. "If the people who are now so alarmed over the breakdown of the family unit would only try their hands at changing a few families, they would be astonished," she said. "No one knows better than social workers how hard it is genuinely to modify a family, let alone do away with it." Her observation was that "family responsibility has not turned to irresponsibility, but by and large there is more diffused social responsibility. It is not so much that relatives have stepped out of the family as that society has stepped in. Furthermore, as a vigorous organism capable of slow but of almost unlimited adaptation, the family can hardly be excelled."

Social workers, if not all social reformers, are coming to recognize that the family is the most primitive of human associations and that it has come up through the ages as the unit of society. Some families may need reformation, as has been pointed out, but as the unit of society the family institution itself has a record that assures its durability.

It is encouraging to be able to note a hopeful trend of thought among those who are close to the situation. I feel this hopefulness is shared by the great majority of Church social workers, among whom we must include a large number of parish priests.

WHEN we behold virtue, innocence, and purity more than angelical crucified between thieves and malefactors, shall any man, whose birth and actions revile and speak him a sinner to his face, think himself too good to come under the Cross and to take his share in the common lot of Christianity?

—Robert South.

# AROUND THE CLOCK

By Evelyn A. Cummins

**M**Y VERY small niece, whose present conception of God is something of a combination of a night watchman and a messenger who brings pleasant and unpleasant surprises, was awakened the other night by a violent spring thunderstorm. It was too much for her. "Mother, mother!" she called loudly from her room, "Won't you please ask God to stop turning the lights on and off like that up in heaven? And do ask God if He won't please stop making such a dreadful noise!"

**I**T'S all very well to talk about how one has to be careful in driving to look out for "the other fellow" as well as for one's self, but how about a case where there isn't any "other fellow"? I was driving along a highway the other day and as I was going up a short hill, noticed casually a car with a rather dirty windshield coming toward me on the right side of the road. Just as the car was in front of mine it veered suddenly and I ran squarely into the front of it. There was no driver and no passenger in the car. I was alone. Not a word was said. It was, I think, the quietest automobile accident I ever heard.

**A**SPEAKER at the recent missionary conference in Jerusalem suggested the establishment of religious centers all over the world, where students and scholars of various faiths could live and study and worship together, and promote mutual understanding of the religions of the world.

No matter what Dr. Opie and the *Churchman* may say, if any one tries to start one of those in Baltimore we have an instinctive notion we are going to keep away from it.

Without any identification whatsoever, that mention of Baltimore reminds us of the story of the old lady who said, "I told that little boy to stay out of my back yard. I told him if he opened the gate and came to play my dog would bite him. And he did and he did and he did."

**S**OMEONE told us the other day that there was recently an ad in a car in the Hudson Tube: "Mad Madigan and his 15 Skyrockets in *Around the Clock*," and this scheduled for some Jersey City vaudeville house, it seems. Then, said the friend, "I thought of you." We don't know whether to make a bow or climb a tree.

There's just no privacy at all nowadays. There's this, and then the other day I discovered there's some one up around Boston who has exactly the same name as the writer of this department.

A small boy once was asked what his name was, to which he answered that his name was "George Washington." His questioner then inquired whether he didn't find it hard trying to live up to George Washington and trying to be like George Washington. To which the small boy replied, "I can't help living up to George Washington and being like George Washington because I am George Washington, and I can't see no sense to what you're asking me."

**R**ECENTLY Bach's solemn *Messe en C Mineur* was sung in the Cathedral of Notre Dame in Paris. The *New Yorker* in reporting the service said the setting was "sung, served, and played by choir, priests, and orchestra, in all its thirty-five parts from *Kyrie* to *Agnus Dei*. . . . The magnificence of the undertaking was impressive. Hautbois, tenors, trumpets, and mezzo-sopranos filled the bishops' stalls, Pierné conducted for two hours behind the altar, before the altar the Cardinal Dubois stood in scarlet silk, the choirs lifted their hundred voices, in his loft the blind Vierné, at the great organ, telephoned signals to the little organ hidden in the paraclose screen. The worldly effort seemed vain. More resonant, more

carrying than all the trumps and choruses were the few voices of the church's neophytes, lifted once during the service in pure plain chant."

**E**FFORTS of a reporter for the New York *Telegram* in a write-up of the funeral services for the late Chauncey Depew in St. Thomas' Church:

"Suddenly the organ welled up, the tall pipes quivered, and the six lighted candles, clustered in threes at the head of the chancel before the altar, seemed to dance in response.

"The music pushed at the stone walls, flung itself against the vaulted roof, rose and fell in alternate melancholy and reassurance. . . .

"Suddenly the doors swung open and, in response to the mounting volume of the organ, the black and white robed procession emerged—damply combed little boys with soprano voices almost unbearably sweet, bigger boys whose voices had not yet assumed the uncertainties of adolescence, then the men, all marching slowly, cassocks swishing, hymnals supported by both hands, up the three carpeted steps and into the stalls at either side of the chancel.

"The strife is over, the battle done,' they proclaimed, and then, with the boyish sopranos standing out in high relief upon the deeper voices of the men, 'Halleluia! Halleluia!'

"Four men followed them, two by two. The first two were Dr. Roelif H. Brooks, rector of St. Thomas', and the Rev. Harold L. Gibbs, his assistant.

"Behind them strode the bishops—the Rt. Rev. William T. Manning, in black and white and purple bands, and beside him the Rt. Rev. Ernest M. Stires, rector of this same church until elected Bishop of Long Island, a tall and grayly handsome man with the red bands of a bishop of lesser rank than the Bishop of New York. . . .

"The version they read was the traditional ritual, but the priest, as he read it, gave a modernist rendering of the phrase 'Yet in my flesh shall I see God,' and read it, instead, 'Yet out of my flesh shall I see God.' . . .

"Again the choir and the organ mingled their strength, chanting the psalms—'And now Lord, what is my hope; truly my hope is even in Thee . . . Hear my prayer, oh, Lord . . . Glory be to the Father, and to the Son, and to the Holy Ghost . . . A-a-a-men.'"

**A**N 11 year old boy has been made organist of an English church, St. Martha's, at Guilford, which is located two miles from the latter town. The road to the church is said to have been used by pilgrims from "Winchester and the West of Canterbury."

**T**HE widow of Thomas Hardy has received a large number of letters from native colleges of Japan and India, expressing the highest admiration for Mr. Hardy's works and showing a great knowledge of them.

**T**HE work of recataloguing the Vatican library has been begun, with the aid of the Carnegie Endowment for Peace. Dr. Bishop, of the University of Michigan, visited Rome last year to confer on the subject with Vatican officials, and one of the Vatican librarians, Msgr. Tisserant, returned to this country with him to study the subject more fully before the work was started. A group of Americans has now begun the work at Rome with a number of associates. A special room in the Vatican library has been set aside for the task. One of the special pieces of work will be a catalogue of books printed before 1501. It is expected that the Americans at work in the library will remain there about three months.

**T**HE Department of Commerce has recently estimated that the average consumption of candy for every man, woman, and child in this country is nine pounds a year. And this was the return on the report of about eighty per cent only of the candy makers. Candy consumed during 1926 was estimated by them to be 1,083,399,754 pounds, and the value was \$258,251,562.

# CORRESPONDENCE

All communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed, but reserves the right to exercise discretion as to what shall be published.

## SOME "LOOSE ENDS" IN PRAYER BOOK REVISION

To the Editor of *The Living Church*:

THE DESIRE has been expressed in several quarters that the General Convention of 1928, instead of finally closing the work of Prayer Book revision for this generation, shall permit the introduction of further amendments for final consideration in 1931. Such action would, indeed, seem to be imperative unless the work in its entirety is to be sadly disfigured by inconsistencies and incongruities, linguistic and liturgical. And this, regardless of the final disposition of most of the amendments now pending.

The purpose of this communication is to point out, for the most part without comment, certain further changes that to the writer appear to be required for the harmony of the revision as a whole. The aim will be to confine suggestions for further change strictly to such alterations as have not yet been proposed by the commission, but are logical consequences to amendments already ratified, or adopted for reference to the dioceses.

The figures in parenthesis at the beginning of each suggestion are, first, the page number in *The Revision of the Book of Common Prayer, 1925*, and second (if any), the number of the resolution proposed by the commission.

(8) To accord with the permission to omit one lesson, the announcement of the ending should be printed thus: "Here endeth the [First or Second] Lesson."

(35) In the Prayer for Convention, third line from end, "fold" should be changed to "flock" as in the gospels for Second Sunday after Easter and Ordination, and third Good Friday collect.

(39) Change in one prayer, and lack of it in another, appears to say that while immoderate rains are no longer regarded as punishment "for our sins," dearth and famine continue so to be.

(53) The Thanksgiving for Safe Return has been amended so as to include land as well as sea journeys; but the corresponding prayer (44) has not. In these days of motor cars and airplanes, sea travel is perhaps the safest, on the whole, instead of the most perilous.

(63) As it is printed, the implication is that the Mutual Salutation before the collects may be used only when the Decalogue has been omitted and the shorter *Kyrie* said. Surely this is not the intention.

(78) Indication should be made of the place in the service where the long exhortation is to come, when used.

(102) The last sentence of the third rubric is meaningless now that the *Glorias* are no longer printed after the *Psalms*.

(151) Rubric after examination should be changed, as in Ordination of Priests, page 139, to read, "Then, all standing," etc.

(163:7) If Fridays between Christmas and Epiphany are not to be fasting-days, neither should those within the Easter and Ascension octaves.

(179:5) A much better wording of this rubric would be like that for the Lenten collect, page 181. This reading, like the present one, seems to say that all the Advent collects are to be said throughout the season.

(180:12) A similar rubric should be adopted for All Saints' Day, which also has now a proper preface and an octave.

(183:21a) Similar rubrics should be adopted for Ascension and Whitsun octaves.

(186:41h) Similar changes should be made in the epistles for Holy Innocents' Day and All Saints' Day.

Numerous instances of oversight in not providing for corrections in capitalization to correspond with those already adopted, and of errors in italicizing, have not been mentioned, as these may fairly be held to fall within the permission "to correct typographical errors, etc." Attention is, however, called in this connection to variant printings of the Mutual Salutation, even within the same service (see both Offices for Burial). It should, as in the 1892 Standard, be uniform throughout the book.

In conclusion, and exceeding the "aim" set forth at first, the present writer would express the hope that, if the period of revision should be extended, these two changes, not in the category of those listed above, might be considered:

I. That the infelicitous bidding before the Lord's Prayer at the conclusion of the Prayer of Consecration be deleted. If deemed necessary, a rubric reading simply, "Then shall the Priest and People say," could be inserted instead.

II. That permission be given, when there are to be two celebrations of the Holy Communion on Palm Sunday, to use

as an alternative gospel at the earlier service some one of the narratives of the Triumphal Entry.

Nashville, Tenn.,  
Holy Week, 1928.

(Rev.) JAMES R. SHARP.

## PRAYER BOOK REVISION

To the Editor of *The Living Church*:

BY REFERENCE to p. 180, *Revision of the Book of Common Prayer, 1925*, Edition A, complete (Morehouse Publishing Co.), Mr. Maccomb [L. C., April 14th] will find that the "defects" in the rubric following the collect for St. Stephen's Day have been adequately taken care of by the commission and await ratification by the General Convention.

Action has been taken by the commission to rectify the unfortunate wording of the preface to the Lord's Prayer and approval by the General Convention is anticipated.

This and other obvious blemishes can be removed by the, shall I say, generous action of the General Convention if technical objections are not too strenuously pressed.

Nashotah, Wis.

(Rev.) HOWARD B. ST. GEORGE.

To the Editor of *The Living Church*:

I AM GLAD of your comment on the preface to the Lord's Prayer after the Prayer of Consecration in the revised Prayer Book. It has seemed to me to be an unhappy obstruction. To me, the following seems better: "And now we pray, as our Saviour Christ hath taught us," etc.

I hope that the revising commission will not fail to insert a comma after the word "Father" in the first line of the Litany, as it may tend to change the almost universal custom of addressing God as the Father of Heaven, to the exclusion of us poor sinners on the earth.

C. N. VROOM.

Calais, Me., April 11th.

To the Editor of *The Living Church*:

IN ALL the discussion of the use of the words, "And now as our Saviour Christ has taught us, let us say," that I have seen, it has been taken for granted that the words are addressed to the congregation. Why? I have found myself insensibly addressing them to God, and vastly prefer them to "we are bold to say." It would seem to require a good deal more boldness to say some of our other prayers than the one "our Saviour Christ hath taught us."

Ithaca, N. Y., April 14th.

(Rev.) HENRY P. HORTON.

To the Editor of *The Living Church*:

IN YOUR editorial of March 31st you mention the so-called "Corpus Christi" collect and its widespread use in manuals for the Holy Communion. This collect is already in official use in the American Church on page 43 of *A Book of Offices* set forth for use by General Convention in 1916, in the office for the Benediction of a Holy Table or Altar, and may be used with the permission of the diocesan. There can, then, be no valid objection to its inclusion in the Book of Common Prayer as the collect for Maundy Thursday.

(Rev.) J. H. TOWNSEND.

Guantanamo, Cuba, April 2d.

To the Editor of *The Living Church*:

A RECENT communication to THE LIVING CHURCH [March 24th] by J. C. Herbert advises us not to read the Decalogue in the shortened form now made legal. The reason given by Mr. Herbert is that the Jews do not read the Decalogue in a shortened form. Probably Mr. Herbert does not know that the Decalogue is not used in the Jewish liturgy except when read in the first lesson for the Feast of Weeks, two other times a year in the course of reading the Torah, and also on fast days. The tables of the Law are often represented in Jewish places of worship and on them the Decalogue is still more abbreviated than in our new Prayer Book, since it consists altogether of twenty words.

New York City.

(Rev.) JOHN A. MAYNARD.

### "SHOULD THE NATIONAL COUNCIL ADVISE CONGRESS?"

To the Editor of *The Living Church*:

IN AN ITEM under this heading in the March 31st issue of THE LIVING CHURCH, the executive secretary of the Department of Christian Social Service of the National Council in effect shifts the responsibility of the recent action of the Council in petitioning Congress against the Navy Bill to the General Convention of 1925. The General Convention, while it certainly passed a very strong resolution on World Peace, could hardly have wished to commit the Church to the policy of directly interfering with the action of Congress in providing adequate defense for our country.

It can be accepted without argument that all sane Americans wish peace, and especially those whose lives have been spent in the military or naval service of their country.

To reduce our defenses, and especially our first line, the navy, to a point where it would be unable properly to protect our commerce and coasts is not the way to insure peace, but on the contrary is a sure invitation to war. In case of serious difficulty with a foreign nation, the temper of our people is such that they force the government to go to war, and that without thought of our condition of preparedness.

As happens after every war of importance in which this country has engaged, there is a vociferous clamor to reduce our military forces far below the point of reasonable safety, with the inevitable result that when we are next forced to war, the loss of life and treasure is many times what it otherwise would be.

At the present moment this country is party to a treaty which establishes a ratio of 5-5-3-1.67-1.67 with certain other nations as regards battleships, battle-cruisers, and airplane carriers only. There is no restriction as to the number or total tonnage of any other classes of ships. Since the World War one of these nations has been consistently building cruisers until it now has fifty-four of 332,290 tons and another country has twenty-five of 156,205 tons, while the United States has only fifteen of 125,000 tons (figures as of October, 1926). In addition one of these other nations has a great number of first class fast merchant and passenger ships which are capable of being converted into effective cruisers. At Geneva last summer the United States endeavored to reach an agreement with two other nations, by which the accepted battleship ratios should be applied to cruisers and other classes of vessels, basing the total tonnage on a moderate and reasonable figure, but failed.

Did the National Council take any of these facts into consideration when it rushed a petition to Congress to kill the Navy Bill, which was designed only to give us cruisers and other vessels to balance our present fleet and afford slight protection to our commerce? Entirely apart from the above considerations, it is distinctly not the province of any organization of the Church to presume to force its opinion on Congress in a matter which involves highly technical considerations and which has no bearing on religion or even morals. Its action is a mere dabbling in politics and is an impertinence both to Congress and the Church.

Personally I believe there are still large numbers of Churchmen who have some love of country left; who believe the United States as a nation has an important place in present civilization and that the principles and ideals it stands for are worth defending and fighting for if necessary. There are many also who believe in the American principle that the Church must keep out of politics.

My feelings on this matter are very decided, as I realize the appalling extent to which pacifism, socialism, and communism (which are inseparably linked together and lead directly to atheism), have penetrated many of our institutions and the Church, and feel it to be the duty of those who have not been affected by these "isms" to prevent, as far as possible, our Church from being swept into their ranks.

There are admittedly enough serious and pressing problems in the fields of religion and morals to occupy the whole thought and activities of our Church leaders without this meddling in purely political questions. CLELAND N. OFFLEY.

Carmel, Calif., April 3d.

### A TEST

To the Editor of *The Living Church*:

THE VARIOUS questions that will be brought up in the General Convention of the Church next October are of interest to us all, and are a test of us all—a test of our intelligence, our patience, our courage, our loyalty, and our love of the brethren. They are also a test of our sense of proportion, and of that gift of humor which appears to be the

lost Pleiad among the ecclesiastical virtues. We should take our religion seriously, but we ought not to take ourselves and our prejudices too seriously. The people who, whenever a difference of opinion manifests itself in Church circles, dramatize it in the form of a conflict and begin to talk in terms of internecine strife, need to sit at the feet of St. Francis, or perhaps follow the example of Brother Juniper and play leapfrog with children to limber up a bit.

It seems to a number of us that it will be conducive to clear thinking and good will if, instead of meeting in like-minded groups and lashing ourselves into a fury of apprehension over the impending doom of the Church, we meet in dissimilarly minded groups and thrash out the differences with brotherly sympathy and candor. Round table conferences in groups of a dozen each and including all schools of thought in the Church are being arranged in several cities, New York, Baltimore, Brooklyn, and Philadelphia among others. It is the hope of those committed to this course of procedure that clergy in other parts of the country will find it equally profitable. If the list of questions to be discussed by some of the groups already organized will be helpful to these others, it will be gladly furnished upon application to the undersigned.

(Very Rev.) HOWARD CHANDLER ROBBINS.

New York, April 4th.

### THE COMMITTAL IN CREMATIONS

To the Editor of *The Living Church*:

MANY OF our clergy, especially those in our cities and larger towns, are called upon often to take funeral services where the body is to be cremated. And they have, no doubt, felt as I have, that in such cases the sentence in the committal is incongruous—unhappy: "We therefore commit his body to the ground."

For such occasions I have ventured to substitute: "We therefore commit his body to the elements."

This changes but one word, but is appropriate, common-sense, and yet scientific.

One of our clergy who has made a deeper study of Liturgiology than I, to whom I mentioned my habit, suggested my sending a letter to a Church paper that others may have the benefit of it. I shall be glad if this suggestion shall be of help to others of my brethren.

(Rev.) FRANCIS L. BEAL.

West Somerville, Mass., March 22d.

### CONCERNING ARCHDEACON WAKEFORD

To the Editor of *The Living Church*:

THE SAD NEWS that ex-Archdeacon Wakeford has been removed to an asylum in Kent may not have reached the U. S. A. It has always of late years been a wonder to his friends that his recent troubles have not brought him to this earlier. At the suggestion of Archdeacon Milbank I write to inform any who have known Mr. Wakeford, or read of him in THE LIVING CHURCH, that his old friend, E. Malcolm Scott, 86 Lowther Road, Bournemouth, England, is receiving from many friends in this country and elsewhere, a sum which he hopes will provide a small adequate income for Mrs. Wakeford, who is at the moment in extreme poverty. Mr. Wakeford's past services to the Catholic Church, and my own intimate knowledge of his character for thirty years, is a sufficient apology for asking you to insert this letter in what Archdeacon Milbank calls THE Church paper over in America. We are certain that if Mr. Wakeford were in a position to speak, he would appreciate any kindness shown to his devoted wife as if done to himself.

(Rev.) W. F. JOHN TIMBRELL.

Chester, March 17th.

### A NOBLE WOMAN

To the Editor of *The Living Church*:

IN ST. LUKE'S HOSPITAL, Boise, Idaho, there lies a noble woman, Miss Susan Sprague, who has been confined to her bed for sixteen months. Her record as a Church worker is remarkable. To her devoted energy is due the first social settlement in Boise. As a traveling missionary under Bishop Funsten she lived among the miners at Mullen, and for three years she labored, both among the Indians and white people, at Fort Hall and at various settlements throughout the state, where there were no churches and no religious instruction until hers came. While engaged in this, her chosen work, her health and strength gave way. She is greatly cheered, while lying on her bed of sickness, by messages from the outside world. It would be a gracious and Christian thing if one out of every twenty persons who read these words could send her a message of good cheer.

(Rev.) C. A. JESSUP.

Buffalo, N. Y.



# BOOKS OF THE DAY

Rev. Leonard Hodgson, M.A., Editor

EARLY CHURCH PORTRAITS. By John Heston Willey, Ph.D., S.T.D. New York: Charles Scribner's Sons. \$2.00.

THE author of these ten character sketches has given us a very clear picture of his subjects: Polycarp, Tertullian, Origen, Athanasius, Chrysostom; Augustine, Gregory; Charlemagne, Peter the Hermit, Dante, stand before us in clear outline, connecting the times in which they lived with our own. Each one is shown in relation to his own special contribution to the Christian cause. For instance, Polycarp is spoken of as "The Pioneer"; Athanasius as "The Guardian"; Chrysostom as "The Spokesman." The book is a very delightful contribution to a subject too little known and studied in these days of over-organized religions, and gives us a welcome insight into the lives and characters of men who were great shepherds and leaders rather than great secretaries and statisticians.

ALBERT C. LARNED.

ASPECTS OF SCOTTISH CHURCH HISTORY: LECTURES DELIVERED ON THE CALVIN FOUNDATION IN THE FREE UNIVERSITY OF AMSTERDAM, March, 1927. By Donald Maclean, D.D. New York: Charles Scribner's Sons. \$2.00.

THE subjects of these five lectures are The Reformation in Scotland (Sixteenth Century); The Crown and the Church (Seventeenth Century); Moderates and Evangelicals (Eighteenth Century); Scottish Religious Life (Nineteenth Century and after); The Theological Outlook. Perhaps to a Presbyterian this book would be a welcome addition to his library; to an Anglican it would be a source of bewildered amazement. The writer seems to consider John Calvin almost on a par with the Scripture writers, and he finds in Calvinism Scotland at her best. In his own words: "Scottish religious life is throbbing with the hope of a revival . . . the dynamic of the gospel of redeeming love—by the evangelicalism of Calvinism—which in the past made Scotland respected and esteemed among the nations of the world."

Although 80 per cent of the Scottish people are Presbyterian, they are divided into six denominations, the differences being trivial compared to the need of a united communion. The writer admits that things are not as they were in the good old days when John Calvin held undisputed sway, interpreted by the fiery Knox. Dr. Maclean is, however, hopeful for the future, and seems to see in a sort of union of the Calvinistic forces of Scotland, Holland, and Switzerland the hope of the future of Christianity. That the largest part of those who call themselves Christians would pray to be delivered from a resurrection of the gloomy faith of John Calvin and his lieutenant, John Knox, does not seem to have been considered by the lecturer on *Aspects of Scottish Church History*.

A. C. L.

*I Believe In God* (Harper, \$2.00), by A. Maude Royden, is a contribution to the What I Believe Series, of which two others have appeared: one by Professor Julian Huxley, presenting a scientific point of view, and one by Father Ronald Knox, presenting the Roman Catholic. Miss Royden says that in ecclesiastical matters she is a "soul naturally Anglican." This is very true in that her mind and heart are large, comprehensive, and free. She is not a theologian or even orthodox (she accepts the Resurrection but rejects the Virgin Birth, considering that the Bible offers sufficient proof of the one and not of the other), but she writes and preaches, as she says, for unlearned people, which explains why her book retraces so much familiar ground.

Not that it is not readable even then. But probably those who would most benefit by it are people who have read very little about the Christian religion and who scarcely know what faith means. In general Miss Royden thinks that we are passing through a scientific stage of our development and that

science itself is a real revelation of God. Our Lord, she writes, always took a scientific view of our world and was Himself in complete harmony with the laws of nature. How different from those of us who hate to look facts in the face, or, unlike Margaret Fuller, refuse to "accept the universe"! In speaking of evolution she says, "The pain of our growth into perfection is not an arbitrary punishment sent by God, but an inevitable consequence."

It may be seen that Miss Royden's faith is courageous, even joyful, holding that life has a purpose and that we live under the law of love. The jacket of her book announces that she is "preëminently the representative of the feminine mind in religious thinking." Certainly there is nothing feminine, in the usual slightly invidious sense, about this very honest book.

In producing *A Pilgrimage to Palestine* (Macmillan, \$2.50), Dr. Harry Emerson Fosdick has put us in his debt, both those who have been there or will go, and those who never will. Dr. Fosdick's views and impressions are those of the intellectual Protestant. He is deeply moved by the historical suggestiveness of the Holy Land: he is equally revolted by the crimes committed against it by historic Christianity—monasticism, militarism, and mummery, he calls them. These three still go on, and Dr. Fosdick, though he gives credit to the Eastern Churches for surviving at all, is saddened by the spectacle of their low state. But he observes hopeful signs here and there, and says, "Perhaps our children's children may yet see Christ genuinely honored in this city (Jerusalem) that He loved, where for centuries He has been crucified."

The biblical knowledge Dr. Fosdick displays is prodigious. This, combined with his clear, agreeable style makes him the best sort of guide, philosopher, and friend with whom to learn of Palestine's tragic history and the present conditions which make her future dark and uncertain. The book is without the usual photographs, but has a handsome folded map.

*Memories Grave and Gay*, by a well-known English Churchman, William Fairbairn La Trobe-Bateman (Longmans, \$1.80), is a little book edited by his daughter. Bishop Gore in a foreword calls him "a true priest and altogether delightful man with a gift of humor which rivals Mark Twain's." This is all apparent in the book, but otherwise it fails to be very interesting reading. La Trobe-Bateman's own words describing the events of his long life are too much in the style of unimportant English reminiscences so deftly caricatured in Miss King-Hall's *I Think I Remember*—"Dear old Trinity! There is no space to tell of the delight of my university life!"—which certainly fails to give much of a picture! The humorous incidents he has done much better, but the book may be safely left to those who knew and loved the subject.

HUGH MARTIN has edited an interesting volume of sketches by sundry authors, which he calls *Christian Social Reformers of the Nineteenth Century* (Doran, \$2.00). Among the contributors are Bishop Temple, who gives us an illuminating chapter on The Christian Social Movement of the Nineteenth Century, and Father Adderly, who tells us about Canon Scott Holland. *Stand to Your Work* (Toronto: The Musson Book Co. \$2.00), is designated by its author, W. Eric Harris, to enable Canadians to understand Canadians. It has a wider mission, however, for he does not lose sight of "that larger patriotism which embraces the great British Empire and the Commonwealth of Nations." James Francis Cooke has given us a stimulating, inspirational book in *Light, More Light* (Dorrance, \$1.50). In it he embodies the philosophy of an active, practical life, based on a profound appreciation of that true wealth which does not consist of material things.

## Church Kalendar



### APRIL

22. Second Sunday after Easter.  
25. Wednesday. St. Mark, Evangelist.  
29. Third Sunday after Easter.  
30. Monday.

### KALENDAR OF COMING EVENTS

#### APRIL

24. Convocation of Salina.  
25. Convention of Massachusetts.  
28. Convocation of Hawaii.  
— Convocation of Southern Brazil.

### CATHOLIC CONGRESS CYCLE OF PRAYER

- April 23—St. Paul's, Norwalk, Conn.  
" 24—St. James', Washington, D. C.  
Ascension, Salida, Colo.  
" 25—Corpus Christi, New York.  
Scranton, Pa.  
" 26—Grace, Cedar Rapids, Ia.  
Good Shepherd, Rosemont, Pa.  
" 27—St. Margaret's, West Hampton, Boston.  
" 28—Trinity, Bridgeport, Conn.

### APPOINTMENTS ACCEPTED

BLACKSHEAR, Rev. WM. S., formerly student at Oxford, England; to be priest-in-charge for the summer, of St. Mary's Church, Hampton Bays, and St. Mark's, West Hampton, L. I. Address, Hampton Bays, L. I., N. Y.

BROWN, Rev. FRANCIS F., formerly rector of Trinity Church, Gloversville, N. Y. (A.); has become rector of Epiphany Church, Flagstaff, Ariz.

CARVER, Very Rev. CHARLES C. W., Dean of All Saints' Cathedral, Albany, N. Y. (A.); to be rector of Christ Church, Rochester, N. Y. (W.N.Y.) Effective June 3rd.

GRIFFITH, Rev. EDWARD, formerly rector of Christ Church, Hudson, Ohio; to be rector of St. Paul's Church, Bendigo, Victoria, Australia. Address, St. Paul's Rectory, Bendigo, Victoria, Australia. July 1st.

HORNER, Rev. C. H., formerly assistant priest at Grace Church, New York City; to be rector of St. Clement's Church, El Paso, Tex. (N.M.) Address, St. Clement's Church, Montana and Campbell Sts., El Paso, Tex.

MITCHELL, Rev. Canon JOHN F., formerly rector of Church of the Holy Spirit, Brooklyn; to be executive secretary of Bishop Seabury Memorial. Address, Bishop Seabury Memorial, 217 Broadway, New York City. Canon Mitchell will sail on the 14th on the S. S. *Minnekahda* for London. He will be in Europe for six weeks. His address will be Bishops' Court, Aberdeen, Scotland.

MOORE, Rev. MERRILL M., formerly curate of Grace Church, Utica, N. Y. (C.N.Y.); to be rector of Trinity Church, Bethlehem, Pa. (Be.) Address, 44 E. Market St., Bethlehem, Pa. May 1st.

VILLALONGA, Rev. JOHN L., formerly assistant at All Saints' Church, St. Thomas, Virgin Islands; to be rector of St. Andrew's Church, Beacon, N. Y.

### NEW ADDRESSES

LONG, Chaplain C. STANLEY, D.D., U. S. N., formerly U. S. S. *Texas*; U. S. S. *New Mexico*, Flagship, Battleship Division 4, care of Postmaster, San Francisco.

MANN, Rev. WILFORD ERNST, D.D., formerly 227 South Sixth St., Council Bluffs, Iowa; 2110 Grove Ave., Richmond, Va.

RUSH, Rev. HARRIS C., retired priest of diocese of New Jersey, formerly 257 Orchard St., Westfield, N. J.; 304 East Dudley Ave., Westfield, N. J.

SEYMOUR, Rev. FREDERICK E., director of Religious Education, diocese of Pennsylvania, formerly 320 South 44th St., Philadelphia; 2944 Morris Road, Ardmore, Pa.

## ORDINATIONS

### DEACONS

MAINE—The Rt. Rev. Benjamin Brewster, D.D., Bishop of Maine, ordained to the diaconate WILLIAM CLARK WILKINS and ALLAN WHATLEY, on Thursday in Easter Week at Emmanuel Chapel of St. Luke's Cathedral, Portland. The Rev. Nelson B. Gildersleeve, rector of St. Michael's Church, Auburn, presented the candidates, and the Rev. Charles M. Tubbs, rector of Grace Church, Bath, preached.

Mr. Wilkins, who was formerly a Baptist minister at one of the churches in Auburn, and Mr. Whatley are finishing their regular courses at the General Theological Seminary this spring.

MILWAUKEE—On Tuesday, April 10th, in All Saints' Cathedral, Milwaukee, the Rt. Rev. Benjamin F. P. Ivins, D.D., Bishop Coadjutor of Milwaukee, ordained HENRY W. ROTH deacon. Mr. Roth was presented by the Rev. Holmes Whitmore, and the sermon was preached by the Very Rev. Francis S. White, D.D., Dean of Trinity Cathedral, Cleveland. The Very Rev. Charles S. Hutchinson, D.D., Dean of the Milwaukee Cathedral, read the litany.

The Rev. Mr. Roth will return to the General Theological Seminary to complete his course, and will become curate of St. Paul's Church, Milwaukee, July 1st.

NEWARK—On April 5th the Rt. Rev. Wilson Reiff Stearly, D.D., Bishop of Newark, ordained NEWTON PENBERTHY and L. HAROLD HINRICHS deacon in Christ Church, Bloomfield and Glen Ridge.

The candidates were presented by the Rev. William F. Venables of Newark, and the sermon was preached by the Rev. George P. Dougherty, rector of Christ Church. The address of the Rev. Mr. Penberthy will be 175 Ninth Ave., New York, and the Rev. Mr. Hinrichs' address will be 50 Lincoln St., Glen Ridge, N. J.

Mr. Penberthy was for some time organist of the House of Prayer, and both young men had given up business positions to enter the General Theological Seminary, from which they will be graduated in May.

### PRIEST

SOUTHERN VIRGINIA—On Tuesday in Easter Week, April 10th, HENRY W. DOWDING was advanced to the priesthood in Trinity Church, Portsmouth, by the Rt. Rev. Beverley D. Tucker, D.D., Bishop of Southern Virginia, assisted by the Rt. Rev. A. C. Thomson, D.D., Bishop Coadjutor; the candidate being presented by the Rev. William A. Brown, D.D., rector of St. John's, Portsmouth. Prayers were read by the Rev. Dr. H. H. Covington of Norfolk. The preacher was the Rev. Charles H. Holmead, rector of Trinity, Portsmouth.

The Rev. Mr. Dowding was for thirty-two years a minister of the Congregational Church. At present he is assigned to the churches in South Hill and Amelia in Mecklenburg County.

### DIED

BURRITT—Mrs. C. A. BURRITT, wife of the rector of St. Stephen's Church, Longmont, Colo., after a lingering illness departed this life April 4th, in the fifty-seventh year of her age. Bishop Ingley relieved the rector of his Good Friday service; Bishop Johnson taking the burial service in the parish church, Easter Ave., and interment in Fairmount Cemetery, Denver.

"May she rest in peace."

HUNT—On Saturday, March 24th, at her home, 316 West 95th St., New York City, EDITH READ HUNT, daughter of the late Charles E. and Anne E. Hunt. Funeral from St. Agnes' Chapel, West 92d St., Tuesday, March 27th.

"Asleep in Jesus."

HUNT—On April 2d, at her home, 316 West 95th St., New York City, CORA BARKSDALE HUNT, daughter of the late Charles E. and Anne E. Hunt. Funeral from the Church of St. Mary the Virgin, West 46th St., Wednesday, April 4th.

"In the confidence of a certain faith."

PHELPS—Entered paradise Good Friday, April 6th, at 3:30 p.m., the Rev. ARTHUR SANTFORD PHELPS, rector of St. Stephen's Church, Plainfield, N. J.

TATUM—GEORGE W. TATUM, father of the Rev. Robert G. Tatum, died at the home of his daughter, Mrs. R. A. Love, in Knoxville, Tenn., after a short illness. Mr. Tatum is survived by his wife, four sons, and two daughters.

"May he rest in peace, and light perpetual shine upon him."

## MEMORIAL

### Alexander Vance

In loving and grateful memory of our dearly loved brother, ALEXANDER VANCE, priest and doctor, who entered into life eternal, April 18, 1926.

"Grant him with all Thy blessed saints, eternal rest."

## MAKE YOUR WANTS KNOWN

### THROUGH CLASSIFIED DEPARTMENT OF THE LIVING CHURCH

READERS desiring high class employment; parishes desiring rectors, choir-masters, organists, etc.; and persons desiring to buy, sell, or exchange merchandise of any description, will find the classified section of this paper of much assistance to them.

RATES for advertising as follows: DEATH NOTICES (without obituary), free. MEMORIALS AND APPEALS, 3 cents per word. MARRIAGE AND BIRTH NOTICES, \$1.00. BRIEF RETREAT NOTICES may, upon request, be given two consecutive insertions free; additional insertions, charge 3 cents per word. CHURCH SERVICES, 20 cents a line. RADIO BROADCASTS, not over eight lines, free. CLASSIFIED ADS, replies to go direct to advertisers, 3 cents per word; replies in care THE LIVING CHURCH, to be forwarded from publication office, 4 cents per word, including names, numbers, initials, and address, all of which are counted as words. Minimum price for one insertion \$1.00. Copy should be sent to the publication office so as to reach there not later than Monday for the issue of any week.

NO SINGLE ADVERTISEMENT INSERTED IN THIS DEPARTMENT FOR LESS THAN \$1.00.

ADDRESS all copy plainly written on a separate sheet to Advertising Department, THE LIVING CHURCH, Milwaukee, Wis.

In discontinuing, changing, or renewing advertising in the classified section always state under what heading and key number the old advertisement appears.

## POSITIONS OFFERED

### MISCELLANEOUS

WANTED—AT ONCE, SECRETARY FOR usual secretarial duties. No bookkeeping. Salary \$50.00 per month with living expenses. Address, SISTER SUPERIOR, St. Mary's on the Mountain, Sewanee, Tenn.

WANTED—JUNE 1ST. SCHOOL NURSE for mountain school. Ordinary duties of infirmarian with physical care of younger children. Address, SISTER SUPERIOR, St. Mary's on the Mountain, Sewanee, Tenn.

## POSITIONS WANTED

### CLERICAL

PRIEST, LONG AND VARIED EXPERIENCE, excellent preacher, fine character. Available June 1st for locum tenens or rectorship. H-121, LIVING CHURCH, Milwaukee, Wis.

PRIEST, FORTY YEARS OF AGE, UNIVERSITY and seminary graduate, wishes to make a change. Parish within one hundred and fifty miles of New York preferred. Can furnish excellent references. Address, S-123, LIVING CHURCH, Milwaukee, Wis.

PRIEST, 45, WANTS PARISH, AVAILABLE July 1st; 46 years of age, seems younger. Good Church school worker and organizer. E-128, care LIVING CHURCH, Milwaukee, Wis.

UNMARRIED CLERGYMAN, WIDE EXPERIENCE, 43, wants parish in East or Middle West. Excellent credentials. Minimum stipend \$2,100 and rectory. F-119, LIVING CHURCH, Milwaukee, Wis.

### MISCELLANEOUS

CHURCH WOMAN, EXPERIENCED matron and house mother available June 1st, desires position in school or institution, or with private family as companion or supervising housekeeper. Is now doing Church work as visitor in a New York City parish. Boston and New York references. Address, Mrs. CLARK, Saint Luke's Parish House, 487 Hudson St., New York City.

**EXPERIENCED PARISH WORKER** Desires position, Philadelphia or vicinity. B-124, LIVING CHURCH, Milwaukee, Wis.

**ORGANIST-CHOIRMASTER, SPECIALIST,** desires change. Excellent credentials. Address, C. R.-111, THE LIVING CHURCH, Milwaukee, Wis.

**ORGANIST AND CHOIRMASTER (MUS. Doc.),** outstanding recitalist, specialist in voice culture, experienced with boys' and mixed choirs, desires to make a change, will refer without reservation to present rector with whom he has been associated a number of years. Good organ, congenial working conditions, and fair salary essential. Reply DIAPASON-125, LIVING CHURCH, Milwaukee, Wis.

**POSITION WANTED — SEPTEMBER.** School nurse and house mother, or household management. Long experience, best references. "DEACONESS," St. Raphael's Home, Monterey, Tenn.

**SUCCESSFUL YOUNG ORGANIST AND** choirmaster at liberty July 1st. Churchman, married, of scholarly attainments. Churches which take pride in their music and are willing to pay well for it, please write. B-118, LIVING CHURCH, Milwaukee, Wis.

**WANTED—CHANGE OF POSITION** BY cathedral trained organist and choir-master. Brilliant concert organist and expert with boy or mixed choir. Experienced. Reasonable salary and good organ essential. Communicant. At present holding important position in Middle West. References. Address, K-122, LIVING CHURCH, Milwaukee, Wis.

**WANTED—POSITION AS HOUSE MOTHER** or charge of girls' or boys' dormitory. Experienced, Churchwoman. References to bishop, rector, and heads of institutions. Mrs. E. M. BURNS, Intermountain College, Helena, Mont.

**WANTED, POSITION IN, OR NORTH** Chicago suburbs, as companion, secretary, mending, advisory housekeeper. Sister of clergyman. H-127, LIVING CHURCH, Milwaukee, Wis.

**UNLEAVENED BREAD**

**S. T. MARY'S CONVENT, PEEKSKILL, NEW** York. Altar Bread. Samples and prices on request.

**ALTAR FURNISHINGS**

**THE WARHAM GUILD WAS ESTABLISHED** in 1913 for the making of all "Ornaments of the Church and of the Ministers thereof." It supplies Surplices and Vestments and furnishes Altars, etc. All work designed and made by artists and craftsmen. Descriptive leaflet from the secretary, THE WARHAM GUILD, LTD., 72 Margaret Street, London, W. 1, England.

**VESTMENTS**

**CATHEDRAL STUDIO, WASHINGTON AND** London. Stoles with crosses, \$7.50 up. Burse and veil, \$15 up. Albs, surplices, exquisite Altar linens, Altar hangings, etc. Damask cope, \$120. Damask chasuble, \$40. Damask Low Mass sets, \$60. Imported duty free. Miss L. V. MACKRILLE, 11 W. Kirke St., Chevy Chase, Washington, D. C. Tel. Wisconsin 2752.

**CHURCH EMBROIDERIES, ALTAR HANG-** ings, Vestments, Altar Linens, Surplices, etc. Only the best material used. Prices moderate. Catalogue on application. THE SISTERS OF ST. JOHN THE DIVINE, 28 Major Street, Toronto, Canada.

**CHURCH LINEN**

**ALTAR AND SURPLICE LINENS BY THE** yard at wholesale prices for rectors, needleworkers, guilds, and others. We specialize in Pure Irish Linen and import direct from the Belfast weavers. Samples on request. MARY FAWCETT CO., 350 Broadway, New York.

**PARISH AND CHURCH**

**ORGAN—IF YOU DESIRE ORGAN FOR** church, school, or home, write HINNERS ORGAN COMPANY, Pekin, Illinois, who builds pipe organs and reed organs of highest grade and sells direct from factory, saving you agent's profits.

**LENDING LIBRARY**

**THE MARGARET PEABODY LENDING** library for the distribution of Church Literature by mail. Return postage the only expense. For catalogue and other information address, LENDING LIBRARY, Convent of the Holy Nativity, Fond du Lac, Wis.

**MISCELLANEOUS**

**CALENDARS AND CALENDAR PADS.** Episcopal Feast and Fast Calendars and Calendar Pads for 1929—lithographed. Prices and samples to clergy on request. THE SIDENER PUBLISHING COMPANY, Southern Ohio Bank Bldg., Cincinnati.

**FOR RENT**

**FOR RENT AT MAC MAHAN ISLAND,** Maine. Cottage containing five bed rooms, bath, with hot and cold and salt water. Living room and kitchen. Address for particulars, Miss A. M. THOMPSON, Dobbs Ferry, N. Y.

**SUMMER COTTAGES TO LET FURNISHED.** Address Box 606, Marion, Mass.

**FOR SALE**

**TWO MANUAL KIMBALL PIPE ORGAN.** Thirteen stops and a set of Deagan chimes. Electro-pneumatic action of late design. Instrument in perfect condition. Specification and further details upon request. Priced for quick disposal. Address G-126, THE LIVING CHURCH, Milwaukee, Wis.

**HEALTH RESORTS**

**REST AND RECUPERATE IN MOUNTAINS** of western North Carolina. Climate and altitude ideal for delicate people. Private house, large rooms, good table, rates reasonable. Special rates by month. Good roads, beautiful country, near lakes, picture on request. No T. B. taken. Box 217, MORGANTOWN, N. C.

**S. T. ANDREW'S CONVALESCENT HOSPI-** tal, 237 E. 17th St., N. Y. Sisters of St. John Baptist. For women recovering from acute illness or for rest. Private rooms \$10 to \$20. Age limit 60.

**THE RETREAT, 64 FOREST HILL ROAD,** West Orange, N. J. A licensed private sanitarium for convalescent and chronic invalids. Special attention to diets. Graduate nurse in charge. Large porches, invigorating mountain air. Rates \$35 to \$75 per week.

**BOARDING**

Los Angeles

**EPISCOPAL DEACONESS HOUSE—BEAU-** tiful location, sunny attractive rooms. Excellent board, \$15 and \$18 per week. 542 SOUTH BOYLE AVE., Los Angeles.

**VINE VILLA: "THE HOUSE BY THE SIDE** OF THE ROAD." Attractive rooms with excellent meals in exclusive Los Angeles home. Near Hotel Ambassador. Address, VINE VILLA, 684 S. New Hampshire Ave., Los Angeles, Calif. Prices \$25.00 to \$35.00 per week.

New York

**HOLY CROSS HOUSE, 300 EAST FOURTH** Street, New York. A boarding house for working girls, under care of Sisters of St. John Baptist. Attractive sitting room, and roof. Terms, \$7.00 per week, including meals. Apply to the SISTER IN CHARGE.

Washington, D. C.

**MRS. KERN'S DELIGHTFUL HOME FOR** visitors. Remarkable location. Near White House and convention auditorium. Unusual equipment in rooms and baths. Many private arrangements for groups or families. Very fine baths. All rooms with running water. Excellent dining rooms near. Telephone Franklin 1142. Address: 1912 "G" St., Northwest.

**MOST DELIGHTFUL TIME OF THE YEAR** in Washington. Room and board, or room with refined family. Excellent home cooking. Convenient to places of public interest. Mrs. MACLEOD, 1347 Girard St. Adams 3262. References exchanged.

**SISTERS OF THE HOLY NATIVITY**

**HOUSE OF RETREAT AND REST, BAY** Shore, Long Island, N. Y. References required.

**RETREAT**

**WEST PARK, N. Y.—THERE WILL BE A** retreat for priests, at Holy Cross, West Park, Ulster Co., New York, God willing, beginning on Monday evening, September 17th, and ending on Friday morning, September 21st. Conductor, Fr. Hawkins, O.H.C. Apply to GUESTMASTER. No charges.

**Church Services**

**Illinois**

**Church of the Ascension, Chicago**

1133 North La Salle Street  
 REV. WM. BREWSTER STOSKOPF, Rector  
 REV. J. R. VAUGHAN, Curate  
 Sunday Service: Low Mass, 8:00 A.M.  
 Children's Mass, 9:15 A.M.  
 High Mass and Sermon: 11:00 A.M. Evensong, Sermon, and Benediction, 7:30 P.M.  
 Work Day Services: Mass, 7:30 A.M. Matins, 6:45 A.M. Evensong, 5:30 P.M.  
 Confessions: Saturdays, 4:30-5:30; 7:30-9.

**New York**

**Cathedral of St. John the Divine, New York**

Amsterdam Avenue and 111th Street  
 Sundays: The Holy Communion, 8:00 A.M.; Holy Communion (in French), 9:00 A.M.; Morning Service (Church School), 9:30 A.M.; Holy Baptism (except 1st Sunday), 10:15 A.M.; the Holy Communion (with Morning Prayer except 1st Sunday), 11:00; Holy Baptism (1st Sunday), 3:00 P.M.; Evening Prayer, 4:00 P.M. Week Days (in Chapel): the Holy Communion, 7:30 A.M.; Morning Prayer, 10:00 A.M.; Evening Prayer (choral except Monday and Saturday), 5:00 P.M.

**Church of the Incarnation, New York**

Madison Avenue and 35th Street  
 REV. H. PERCY SILVER, S.T.D., Rector  
 Sundays: 8, 10, 11 A.M., 4 P.M.  
 Noonday Services daily 12:20.

**Church of St. Mary the Virgin, New York**

139 West Forty-sixth Street  
 REV. J. G. H. BARRY, D.D., Litt.D., Rector  
 Sundays: Low Masses, 7:30 and 8:15.  
 Children's Mass and Address, 9:00.  
 High Mass and Sermon, 10:45.  
 Vespers and Benediction, 4:00.  
 Weekday Masses, 7:00, 8:00, and 9:30.

**Holy Cross Church, New York**

Avenue C between 3d and 4th Streets  
 Sunday Masses, 8:00 and 10:00 A.M.  
 Confessions: Saturdays, 9-11 A.M.; 7-8:30 P.M.

**St. Paul's Church, Brooklyn**

(To reach the church take subway to Borough Hall, then Court street car to Carroll street. The church is at the corner of Clinton and Carroll streets, one block to the right.)  
 REV. GRANVILLE MERCER WILLIAMS, S.S.J.E.  
 Rector

Sundays: 8:00 A.M. Low Mass.  
 " 9:30 A.M. Low Mass and Catechism.  
 " 11:00 A.M. High Mass and Sermon.  
 " 4:00 P.M. Sung Vespers, Brief Address, and Benediction.  
 Masses daily at 7:00, 7:30, and 9:30.

**RADIO BROADCASTS**

**KFBU, LARAMIE, WYO.—ST. MATTHEW'S** Cathedral, 372 meters. Noonday service daily at 12:00 noon and University Extension programs at 1:30 P.M. daily. Religious service on Fridays at 1:30 P.M. Schools and institutions of the Church in Laramie furnish programs Saturdays at 1:30 P.M. C. S. Time.

**KGBU, KETCHIKAN, ALASKA—228** meters—St. John's Church, Sunday, 11:00 A.M., 7:30 P.M. Pacific Standard Time. Wednesday, 9:00 P.M.

**WEBB, BUFFALO, N. Y., 244 METERS.** St. Mary's on the Hill every Sunday. Choral Evensong, 8:00 P.M., E. S. Time. Sermon and question box by the REV. JAMES C. CROSSON.

**WHAS, LOUISVILLE, KY., COURIER** Journal, 322.4 meters, 930 kilocycles. Choral Evensong from Louisville Cathedral every Sunday, 4:30 P.M., C. S. Time.

**WMAZ, MACON, GA., 261 METERS** Christ Church Sunday evening service over the radio station of Mercer University, Macon, Ga., at 7:30 P.M., E. S. Time.

**WTAQ, EAU CLAIRE, WIS., 254 METERS.** Service from Christ Church, Eau Claire, second and fourth Sundays at 11:00 A.M., C. S. Time. Tuesdays, 6:20 to 7:00 P.M. Religious questions mailed to the Rev. Dr. Frank E. Wilson, rector, will be answered.

## BOOKS RECEIVED

(All books noted in this column may be obtained of the Morehouse Publishing Co., Milwaukee, Wis.)

D. Appleton & Co. 29-35 West 32d St., New York City.

*The Lord's Minstrel* (A Simple History of Saint Francis of Assisi). By Caroline M. Duncan Jones. With Illustrations by Estella Canziani. Price \$2.50.

The Century Co. 353 Fourth Ave., New York City.

*Studies in Early Christianity*. Edited by Shirley Jackson Case. Presented to Frank Chamberlin Porter and Benjamin Wisner Bacon by friends and fellow-teachers in America and Europe. Price \$4.50.

Christopher Publishing House. Boston 20, Mass.

*Serious Unconventionalities*. By Philena R. Peabody-Lloyd, author of *The Spirits' Return*. Price \$2.50 net.

*Japan, the Air Menace of the Pacific*. By Colonel W. Jefferson Davis, author of *The World's Wings, Putting Laws Over Wings*, etc., etc. Price \$2.00 net.

*Little Sprays From Yesterdays*. By J. Darl Henderson, author of *The Oak Amongst the Pines*, etc., etc. Price \$1.50 net.

*Spiritual Depths*. By William J. McFarland. Studies in the Deeper Things of the Scripture, in the Light of Exhaustive Analysis of the Original Language of the Word of God. Price \$1.50 net.

*Holidays*. By Lloyd Champlin Eddy. Price \$2.00 net.

Church Assembly. Press and Publications Board. Church House, Westminster, S. W. 1, England.

*Fabric and Finance*. A Popular Guide to the Study of the Church as an Institution and the Problem of Voluntary Offerings. By W. A. E. Austen, M.A., sometime rector of Yarm-on-Tees.

Directory of American Municipalities. 1005 Market St., Philadelphia, Pa.

*Directory of American Municipalities, 1928*.

Doubleday, Doran & Co., Inc. Garden City, N. Y.

*Should Such a Faith Offend?* Sermons and Addresses. By Ernest William Barnes, Sc.D. Camb., Hon. D.D. Aber. and Edin.; Hon. LL.D., Glas., F.R.S., Bishop of Birmingham. Price \$3.00 net.

The Fellowship Forum. 339-341 Pennsylvania Ave., Washington, D. C.

*Proof of Rome's Political Meddling in America*. Price \$1.00.

Funk & Wagnalls Co. 854 Fourth Ave., New York City.

*Thought-Control in Everyday Life*. By James Alexander, author of *The Cure of Self-Consciousness*. Price \$2.00 net.

Alfred A. Knopf. New York City.

*Latin America in World Politics*. An Outline Survey. By J. Fred Rippey. Price \$4.00.

*The Living Bible*. Being the Whole Bible in its fewest words. Edited from the King James Version. By Bolton Hall. Revised by Prof. Alfred Bertholet. Price \$6.00.

Little, Brown & Co. 34 Beacon St., Boston, Mass.

*The Stump Farm*. A Chronicle of Pioneering. By Hilda Rose. With a Foreword by Samuel A. Eliot, D.D., LL.D. Illustrated. Price \$2.00.

Longmans, Green & Co. 55 Fifth Ave., New York City.

*Songs of Deliverance*. Second Series (Enlarged). Price \$2.00.

*The Dream of Gerontius*. By John Henry Newman (Cardinal). Arranged with Concordance and Chronicle by "Anglican." A Contribution towards the Centenary of the Oxford Movement. Price \$3.00.

A. R. Mowbray & Co., Ltd. 28 Margaret St., Oxford Circus, W. 1, London, England.

Morehouse Publishing Co. 1801-1811 Fond du Lac Ave., Milwaukee, Wis. American agents.

*Lessons From the Crucifix*. By Pax. With Foreword by the Rev. Duncan Travers, canon of Zanzibar. Price \$1.00.

Fleming H. Revell Co. 158 Fifth Ave., New York City.

*Tested Programs For Special Days*. By Bernard C. Clausen, D.D., pastor First Baptist Church, Syracuse, N. Y. With Foreword by William H. Leach, editor Church Management. Price \$1.00.

National Council of the Protestant Episcopal Church. 281 Fourth Ave., New York City.

*The New Africa*. By Donald Fraser. Price: cloth, \$1.00; paper, 60 cts.

## PAPER-COVERED BOOKS

The Catholic Congress Committee. 5720 Ridge Ave., Philadelphia, Pa.

*Third Catholic Congress*. October, 25-27, 1927, Albany, N. Y.

A. R. Mowbray & Co., Ltd. 28 Margaret St., Oxford Circus, W. 1, London, England.

Morehouse Publishing Co. 1801-1811 Fond du Lac Ave., Milwaukee, Wis. American Agents.

*The Holy Communion*. The Gift: The Offering: The Fellowship. Lectures delivered in Westminster Abbey. Together with a Sermon on The Church in the World. By Charles Gore, D.D. Price 60 cts.

*Concerning the Fast Before Communion*. A Paper read before the Confraternity of the Blessed Sacrament, on its Festival, May 28, 1891. With three Appendices. By F. W. Puller, M.A., mission priest of the Society of St. John the Evangelist, Cowley. Fourth Edition, revised. Price 60 cts.

World Peace Foundation Pamphlets. 40 Mt. Vernon St., Boston, Mass.

*The World Court, 1922-1928*. The Year Book of the Permanent Court of International Justice. By Manley O. Hudson, Bemis professor of International Law in Harvard Law School. Accompanied by Essential Documents concerning the Court and American adhesion thereto. Price 30 cts.

## BROCHURE

W. W. Norton & Co. New York City.

*Physiology*. By Prof. V. H. Mottrom. Price \$3.00.

## BULLETIN

The Church Divinity School of the Pacific. 1051 Taylor St., San Francisco, Calif.

*A Catalogue of the Church Divinity School of the Pacific*. Founded 1893, San Francisco, Calif.

## PAMPHLETS

American Child Health Association. 370 Seventh Ave., New York City.

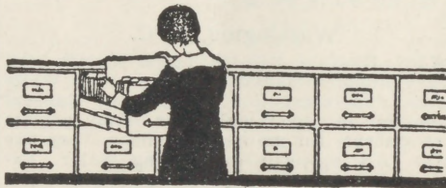
*Five Years of the American Child Health Association*. A Bird's-Eye View. 1927.

Department of Publicity. 281 Fourth Ave., New York City.

*Rules For Boards of Examining Chaplains*. Proposed and Recommended by Commission on the Ministry. Issued by the Department of Religious Education. Official Bulletins of the National Council of the Protestant Episcopal Church. Series of 1928. Bulletin No. 59.

A MEXICAN CHURCH paper giving the news of the mission at San Martin prints not only the names of fifteen recently baptized there but also the names of their sponsors, twenty-eight of them.

## INFORMATION BUREAU



THIS department will be glad to serve our subscribers and readers in connection with any contemplated purchase of goods not obtainable in their own neighborhood.

READERS who desire information in regard to various classes of merchandise used by the churches, rectories, parish houses, church institutions, or homes, may take advantage of our special information service, and send us their wants and we will transmit their request to such manufacturers or dealers, writing the letter for them, thus saving them time and money.

ADVERTISERS in THE LIVING CHURCH are worthy of your consideration when making purchases. If you desire literature from anyone who is not advertising in this publication, write his name and address, or the name of the product in which you are interested, and we will see that you are supplied.

Address INFORMATION BUREAU, THE LIVING CHURCH, 1801-1811 Fond du Lac Ave., Milwaukee, Wis. Enclose stamp for reply.

## BOOK CHATS

Intimate Notes on Books Published, Imported, or Sold by Morehouse Publishing Co., 1801-1811 Fond du Lac Ave., Milwaukee, Wis.

## THE CANADIAN CHURCH

ALTHOUGH we have lived on terms of a perfect friendship with Canada, our neighbor to the north, have climbed her mountains, explored her picturesque cities, hunted in her forests, and poured our gold into her industries, American Churchmen are none too well informed about one of the greatest of her institutions, the Church of England in Canada.

It is therefore very interesting to find among the new books of the spring one whose subject is *The Anglican Episcopate of Canada and Newfoundland*. The author, Owsley Robert Rowley, is a layman of Montreal who has spent years in accumulating the material and getting it in shape. The Archbishop of Canterbury has helped to launch it by contributing a Foreword in which he says: "There can be no question of the permanent value to the Anglican Church of such a record as this book contains. Years pass and the difficulty of ascertaining our 'beginnings' soon becomes almost insuperable."

The book is a veritable encyclopedia of information about the men who from the early days of British colonization have guided the Church and labored to bring it to its present state of usefulness. It aims to give some account of the life and work of every bishop consecrated for the Church of England in Canada and for the two missionary sees of Honan and Mid-Japan. The author gives his information in brief, tabular form, thus avoiding undue bulk and making it easy for the eye of the reader to focus on the salient points.

It is interesting to learn that some of the bishops before ordination were schoolmasters, others farmers, and that all, with one exception, are of British nationality. The one exception, however, testifies to the all-inclusiveness of the Church. The Rt. Rev. Isaac Helmuth, D.D., who was elected Coadjutor Bishop of Huron in 1871, was a Russian Jew. He was born in Warsaw, Poland, in 1820 and converted to Christianity at the age of twenty-one. He held many positions of trust in the Church, resigning after twelve years of service in Canada to become assistant to the Lord Bishop of Ripon.

The first diocese to have a bishop was Nova Scotia, in 1787 King George III appointed the Rev. Charles Inglis, D.D., to the newly formed see. Nova Scotia was thus the first British colony to have a bishop. What his coming must have meant to those unsheltered souls in that vast wilderness can only be conjectured by the reader. The bishop, an Irishman by the way, had served previously in America, having been a schoolmaster in Pennsylvania, and assistant rector of Trinity Church, New York, and rector of that important parish during the time of the Revolutionary War.

There are full page portraits of all the bishops from the earliest times down to the latest.

[THE ANGLICAN EPISCOPATE IN CANADA AND NEWFOUNDLAND by Owsley Robert Rowley. Stiff paper, \$3.00. Cloth, \$4.00.]

## Rubric on Fasting Communion Causes Dissatisfaction in England

### Newspaper Seeks Referendum on Prayer Book Measure—Organize Guild of Players

The Living Church News Bureau  
London, April 5, 1928

ONE FACT WHICH HAS CREATED profound dissatisfaction in connection with the revised Prayer Book is that the bishops have rather unwisely accepted the suggestion from the House of Laity to the effect that some sort of rubric or statement should be put into the new measure with regard to the Catholic rule of the fast before communion.

The secretary of the English Church Union thus comments on the proposed rubric:

"The form in which the rubric stands involves a surprising contradiction in its terms. On the one hand we are told that to receive the Holy Sacrament fasting is an ancient and laudable custom of Holy Church. Then in the next sentence, on thoroughly Protestant and individualistic lines, we are assured that it is just as good to despise and set at nought that ancient and laudable custom as it is dutifully and devoutly to comply with it.

"Throughout the whole of Western Christendom (as well as in the East) the rule of fasting communion is recognized as normally obligatory upon the devout communicant. Doubtless there may be certain cases in which it involves an intolerable hardship. In the Roman communion such cases are dealt with justly and considerately by means of episcopal dispensation, and that is the only course which can be pursued in this matter. No one would cavil (or very few people, at any rate) at the exercise of episcopal authority in the remission of this important obligation in certain special cases. But to throw the rule overboard, and in effect to say that it is as good to break with Catholic custom as to observe it is, as the Bishop of Truro says, 'clean contrary to the tradition of the English Church,' and of all Catholic Christendom.

"Besides that, every parish priest will bear witness to the difficulty which is encountered in securing that careful and adequate preparation for Holy Communion which is not merely eminently desirable but absolutely necessary if the full benefit of the Sacrament is to be received.

"And here we have the bishops of the Church in these two provinces acting in such a manner as will certainly increase the difficulty and tend to disparagement of that care and devotion which ought to be used in preparation for communion."

#### CELEBRATIONS OF ARCHBISHOP OF CANTERBURY

The Archbishop of Canterbury reaches his eightieth birthday this week, and hopes to celebrate his golden wedding in November. He has, as you know, completed quite recently a quarter of a century as archbishop. To celebrate all these facts, the Harrow Association will entertain the archbishop at dinner at the Savoy Hotel on Thursday, July 12th. The Prime Minister, president of the Harrow Association, will take the chair. The archbishop was Mr. Baldwin's predecessor by nineteen years as a member of the school and by twenty as president of the association. The date chosen is the eve of the annual cricket match against Eton at Lord's. Dr. Davidson was at Harrow from 1862 to 1867, at the beginning of Dr. Montague Butler's headmastership.

#### SEEK REFERENDUM OF CLERGY ON PRAYER BOOK

The following reply has been sent by the Archbishop of Canterbury to an inquiry from Canon E. S. Woods, the vicar of Croydon, who has been invited by a daily newspaper (the *Daily Telegraph*) to help it in carrying through a referendum of clergy, churchwardens, and members of electoral rolls on the subject of the Prayer Book measure:

"I do not doubt that those responsible for this endeavor are acting in what they conceive to be the public interest, and in the hope of securing a fair expression of opinion with reference to the revised Prayer Book. This is entirely creditable. Nor should I wish authoritatively to direct incumbents in my diocese to have nothing to do with the proposal which has been made to them. But I must say that, if I were an incumbent, I should not feel myself able to accept such an invitation as that to which you refer.

"There seem to me to be two reasons, among others, why I should feel that to help to organize such a referendum as is proposed would be inappropriate. First, it is, I think, generally acknowledged that any such referendum on a large scale, and about very complicated matters, is always very difficult, and to this general rule a referendum on the Prayer Book measure would be no exception. Secondly, if there were to be a referendum on this subject at all among Churchpeople generally, it ought, in my view, to have the approval of, and to be carried through by, our own proper Church authorities, lay or clerical. There would seem to me to be an element almost of disloyalty to our representative and constitutional authorities were we to allow ourselves as incumbents to give facilities for the taking of a referendum by persons who, however well-intentioned, have no official or representative status in the matter.

"As I say, I am not in any way laying down an authoritative rule for incumbents to follow. You have asked me what I should do if I were in your place, and this, I trust, I have made clear."

#### BISHOP FRODSHAM PROTESTS REQUEST

Bishop Frodsham, vicar of Halifax, on Sunday last stated that he also had received "an astounding request" to cooperate with a newspaper in taking a plebiscite of clergy and enrolled members of the Church of England upon the acceptability or non-acceptability to them of the Prayer Book measure. The request was supported by the statement in a poster sent to him to be fixed on his church door that "up till now the general body of Churchpeople have had no opportunity of expressing their opinion" on the measure. It was suggested that the vote should be taken on April 29th, the Sunday immediately following the final decision of the Church Assembly. He (Bishop Frodsham) believed that the decisions made in convocation and the Church Assembly represented very faithfully the minds of the majority of the clergy and the enrolled members of the Church. He also believed that in a crisis like the present an even larger majority of clergy and Churchpeople were prepared to trust the bishops and the Church councils rather than rely upon their own knowledge and desires. No newspaper, however great and disinterested, had any conceivable qualification or justification for conducting such a plebiscite. The astounding action

of the newspaper concerned seemed to him to be a dangerous interference with both the Church and the State, and one not likely to serve any really good purpose.

#### COMMENT OF "CHURCH TIMES"

The *Church Times*, in commenting on the *Daily Telegraph's* invitation, says that "such a referendum is bound to be partial, and can therefore have little value. But, while the Archbishop of Canterbury is evidently fully justified in his criticism of the questionnaire, Catholic incumbents will be well-advised to distribute the voting-papers among their people, if only for the fact that the majority of Protestants will probably accept the *Daily Telegraph's* invitation. Bishop Frodsham represents our contemporary's suggestion that the lay communicants have had no opportunity of expressing their opinion of the measure. But this is largely true. The method by which the members of rural-decanal conferences, diocesan conferences, and the House of Laity are elected makes it merely ridiculous to suppose that they necessarily or even probably represent the opinions of the lay communicants for whom they speak. Unfortunately, the *Daily Telegraph's* voting-papers must be an even less reliable indication of lay feeling than the votes in the House of Laity."

#### S.P.G. SPONSORS GUILD OF PLAYERS

Under the auspices of the Society for the Propagation of the Gospel, a guild of players has been formed, primarily for the purpose of producing missionary plays. There has been an advisory group on plays at the S. P. G. for some time, and this group has done a great deal toward raising the standard of the plays published by the society. It is hoped that the guild of players will be the means of bringing those who are already producing plays, or taking part in them, into touch with the dramatic work of the S. P. G.

Help can also be rendered by putting possible authors of missionary plays in touch with the committee. Further information can be obtained from the Hon. Secretary, Guild of Players, S. P. G. House, Westminster, S. W. 1.

#### SECURE WHALLEY ABBEY FOR NEW DIOCESE

The historic Whalley Abbey, in Lancashire, and its buildings, with eight acres of adjoining land, are about to pass into the possession of the newly-formed diocese of Blackburn, for use as a diocesan county meeting place or retreat. Although important schemes are pending which involve considerable outlay, including the extension of Blackburn Cathedral, the provision of additional Church schools, and new churches, little doubt is entertained that the requisite £18,000 will be raised.

The abbey and grounds, which are visited by thousands of tourists each year, were purchased six years ago by the Manchester diocesan board of finance from Alderman Travis-Clegg for £16,000. Interest and other charges account for a further £2,000. After the division of the diocese it was thought appropriate to give Blackburn the opportunity of acquiring the property. The Bishop of Blackburn is wholeheartedly in favor of the purchase.

Whalley Abbey, which was erected in 1296, was one of the last houses of the Cistercian Order to be built in England. After the dissolution it was used for residential purposes and farming. The Roman Catholics have recently acquired the monks' dormitory and several acres with the intention of building a church and making a burial ground later.

GEORGE PARSONS.

## Consecration of Baptistry Marks New Step in Cathedral Construction

Given as Memorial to Stuyvesant Family—Easter Crowds Throng New York Churches

The Living Church News Bureau  
New York, April 14, 1928

ANOTHER IMPORTANT STEP IN THE COMPLETION of the Cathedral of St. John the Divine will be marked by the consecration of the baptistry tomorrow afternoon, Sunday, April 15th, at 4 o'clock. The Rt. Rev. William T. Manning, D.D., Bishop of New York, will officiate at the service. The baptistry is being presented to the cathedral in memory of Augustus Van Horne Stuyvesant and Harriet Le Roy Stuyvesant by their children, A. Van Horne Stuyvesant, Jr., Anne W. Stuyvesant, and the late Catherine E. S. Stuyvesant. To date approximately \$300,000 has been spent in its construction. It is among the greatest structures of its kind in the world, being thirty-one feet in diameter and sixty feet from the floor to the crown of the central vault of the lantern. After viewing it Professor A. Kingsley Porter of the School of Architecture of Harvard University wrote to Dr. Ralph Adams Cram, the architect for the cathedral: "Your baptistry is a masterpiece—to my mind beyond any possible question the finest piece of architecture in America."

The architectural motive for the baptistry was inspired by the *cimborio* or lantern of Sargossa Cathedral, Spain. It is of the traditional octagonal form used for buildings designed for this purpose. The principal architectural feature is its ceiling and the lantern which it supports. This feature is unique on the American continent and there are but two similar examples in Europe, the one in Sargossa, and the other in Durham, England. At the intersection of the arches of the octagonal compartment a smaller actagonal structure admits light. This will be the only source of direct light, but an effective illumination of the interior will result from the borrowed light from the north transept and the chapter house.

The intersection of the vaulting ribs are elaborated with great carved bosses, the eight largest of which bear the symbol of the Gifts of the Holy Spirit—our Lord in glory surrounded by the Seven Doves. The seven remaining bosses explain the gifts in detail, as enumerated in the baptismal service: Wisdom, Understanding, Council, Ghostly Strength, Knowledge, Godliness, and Holy Fear. The eight smaller bosses, or those in the inner ring, are carved with scenes relating to the life of our Lord. The great carved keystone at the apex of the vault of the lantern is the symbol of the Holy Trinity.

Because the baptistry is the gift of the Stuyvesant family, direct descendants of the governor of New Amsterdam, the decoration of the baptistry fittingly includes features relating to the history of the Netherlands, New Amsterdam, and New York. With this in mind, the great carved and polychromed frieze which runs around the baptistry has been embellished with statues of personages of historical importance, sculptured by John Angel. The figures are those of St. Willebrod, first apostle to the Frisians. Thomas à Kempis, Erasmus, Hugu Grotius, William

of Orange, Hendrick Hudson, Peter Stuyvesant, and Henry Compton, Bishop of London, the early American Church being under his jurisdiction. Over the frieze are alternating rose windows and medallions. The sculptured ornament throughout the baptistry relates in appropriate ways to the history of the Stuyvesant family. In the foliated ornament frequently appear the thorn and the lily of the Netherlands, the tulip and the windmills of the Netherlands, and the monograms of the donors.

The entranceway to the baptistry is itself a memorial given in memory of Catherine E. S. Stuyvesant, who died after the baptistry was begun by her surviving brother and sister. On the walls of the entranceway leading to the baptistry are the sculptured figures of the wife of William of Orange and the wife of Peter Stuyvesant. On one side of the baptistry over the wall arcading is placed the memorial inscription, together with the arms of the donors. Over the doorway leading into the Chapel of St. Ansgar is a shield emblazoned with the *Agnus Dei*, symbol of St. John the Baptist.

### EASTER IN NEW YORK

There is little of unusual interest to report concerning Easter observance in the New York churches. The weather was ideal, and record-breaking throngs filled the various places of worship. At St. George's Church, the three new organs and the three new chancel windows were dedicated. These have been mentioned in a previous letter. Dr. Reiland, the rector, stated that a year ago his vestry was faced with the question whether or not St. George's should move from its well-known location on Stuyvesant square and follow the general trend uptown. It was decided to remain and to do considerable in the way of improving the appearance of the church's interior. The memorials dedicated on Easter are a part of the improvements decided upon. At St. James' Church the purpose of the Easter offering was as notable as the response was generous. The total contributed, \$7,500, is to go for the work at St. Luke's Hospital in Tokyo, where the effort is being made to replace the old structure that was destroyed in the great earthquake of 1923.

### NEWS ITEMS

On Saturday afternoon, April 21st, at 4:30, the Old Guard of the City of New York will hold its 102d annual memorial service. This will take place at the cathedral, and the address will be delivered by the chaplain, the Rev. Dr. Darlington, rector of the Church of the Heavenly Rest. At this service Bishop Manning will receive his commission as honorary chaplain of the Old Guard.

Bishop Manning recently officiated at the laying of the cornerstone of the new St. Paul's Church in Yonkers, of which parish the Rev. Wilbur L. Caswell is rector. The cost of the new edifice is to be in the neighborhood of \$190,000, and it is planned to have it ready for use in December.

Following a corporate Communion at the Church of the Transfiguration and a breakfast at the Prince George Hotel, the National Episcopal Church Club had its annual election last Wednesday. Mrs. Samuel Seabury succeeds Mrs. Haley Fiske as president. Other officers chosen

were Mrs. Frederic W. Rhineland, Mrs. W. Willis Reese, Mrs. Caleb R. Stetson, Miss Margaret E. Valentine, Mrs. Arthur R. Gray, and as corresponding secretary, Miss Ethel Zabriskie.

The Rev. Dr. Ray observes tomorrow, Low Sunday, his fifth anniversary as rector of the Church of the Transfiguration. A hanging sanctuary lamp was blessed on Maundy Thursday. It is the gift of Mrs. Harold F. Hadden, and is a memorial to her husband and two sons. Another recent gift to this church came from Mrs. John L. Adams in memory of her husband and son. This is a very beautiful gold morse set with diamonds and other jewels.

At Christ Church, 71st street, a cross placed over the porch as a memorial to Lady Lauder will be dedicated tomorrow afternoon. Among those who will be present will be Sir Harry Lauder, who will come from Cleveland for the service. On Wednesday evening of next week a supper will be given at Christ Church parish house. This will be in the nature of a farewell to the rector, the Rev. John R. Atkinson, and Mrs. Atkinson, before their departure on an extended trip abroad.

HARRISON ROCKWELL.

### FIRE RAZES HISTORIC NEW JERSEY CHURCH

JAMESBURG, N. J.—Inflammable nests built by squirrels and field mice in the organ of St. Peter's Church at Spotswood, near here, are believed to have caused a fire which late on Good Friday, April 6th, destroyed the historic old church. George De Voe, who holds the church's insurance, advanced the unique theory that spontaneous combustion ignited the nests and started the fire.

The church received its land grant from King George III, just before the Revolutionary War. It was one of the oldest churches in this section, and was a landmark of Spotswood. It was of wooden construction throughout. The rear portion was of the original church, but the front had been rebuilt. Through the efforts of three fire companies, the wooden shell of the ancient building was saved from destruction.

Smoke billowed from the church at 4 o'clock in the afternoon, an hour after services had been conducted in the edifice. The Rev. William T. Morgan, rector, was the first to detect the smoke. He turned in an alarm that brought the Spotswood, Old Bridge, and Jamesburg fire departments.

The flames swept rapidly through the interior of the building. A flood of water inside and out kept the fire from breaking through, but the shell left standing was badly charred and will have to be razed. Firemen worked until 7 o'clock before the blaze was quenched.

A number of rare old stained glass windows were found intact in the charred walls of the structure after the fire. Many valuable windows were cracked and ruined, however.

### NEW ENGLAND PLANS YOUNG PEOPLE'S CONFERENCE

HARTFORD, CONN.—The provincial Young People's Conference of the province of New England will be held in Hartford on May 19th and 20th. Two hundred and fifty official delegates from the seven dioceses in the province are expected to be in attendance.

## Memorials Dedicated in Bay State Churches During Holy Week

### Annual Day of Offerings for Diocesan Church Schools—Meeting of Church Service League

The Living Church News Bureau  
Boston, April 14, 1928

THE MEMORY OF A GLORIOUS EASTER IS still vivid. Easter Day itself was the culmination of a very radiant week; the early morning showers but slightly interfered with the crowds attending the sunrise services which, held either in churches or in pleasant open spaces and upon hill tops, have become a feature of the day. The churches were filled to the utmost capacity; St. Paul's Cathedral was unable to accommodate all who sought to enter for the morning service. The report from Trinity Church, Boston, where the innovation of two morning services rapidly following each other at 10 A.M. and 11:30 A.M. was tried, is that every space available for a worshipper was filled at both services. Bishop Slattery and Bishop Babcock confirmed thirteen classes of candidates numbering approximately 350 persons during Holy Week.

#### MEMORIAL WINDOW IN BROOKLINE CHURCH

A window in memory of Henry and Margaret Edwards was dedicated in All Saints' Church, Brookline, on Palm Sunday. This window was designed and made by Charles J. Connick of Boston.

The window is the tangible result of a bequest for the purpose left by Mr. Edwards. The fund has been carried by the parish until an amount sufficient for the memorial window might be accumulated. The appropriate opportunity for the window presented itself in connection with the recent building activities of All Saints', and the son of Mr. and Mrs. Edwards, Mr. Marcy Edwards, together with his family, supplemented the amount and thus made it possible to have a beautiful window.

Another memorial window in the new All Saints' Chapel of St. James' Church, Roxbury, was also dedicated on Palm Sunday. This window, in memory of Dr. Bradford Kent and designed by Charles C. Coveney, shows Jesus Christ enthroned as King of Saints, with the heavenly powers and angelic beings kneeling in adoration.

#### MEMORIAL TABLET IN CHRIST CHURCH

A memorial tablet to John Hull, mint master and maker of the Pine Tree shilling in Boston, 1652, will be dedicated today in Christ Church, Boston, better known as "the Old North Church." The tablet is the gift of Massachusetts societies of the Children of the American Revolution and the dedication exercises will be in charge of the state director, D. A. R., Mrs. Mary Morton McDowell, and the Rev. Ernest J. Dennen, rector. The inscription on the tablet commemorates the fact that John Hull gave to his daughter at her marriage the equivalent of her weight in pine tree shillings, and that he also gave to the town Hull street, near the church, on condition that the name should never be changed.

#### DAY OF OFFERINGS FOR CHURCH SCHOOL

The annual day of offerings for the Church schools of the diocese will be April 21st. The day's program, extending

from 11 A.M. until 3:15 P.M., will be held in St. Paul's Cathedral. There will be a conference of delegates conducted by the Rev. Dr. Charles F. Lancaster of Reading; four parishes will give representative reports on service in the five fields; the necessary business will be transacted and the program of study for 1929 will be considered. At noon, Bishop Slattery will conduct a short service of thanksgiving and intercession and the bishop's banner, to be held for one year, will be awarded to the school reporting the best service in the five fields. Awards for the birthday thank offering contest will be made and an exhibition of Lenten posters and of the handwork of the children of the Church schools will be held. After an intermission for luncheon, the Lenten offering will be presented at a service to be conducted by Bishop Slattery. The address at the afternoon service will be given by the Rev. Arthur C. Lichtenberger of Boone Divinity School, Wuchang, China.

#### CHURCH SERVICE LEAGUE MEETING

The monthly meeting of the diocesan Church Service League will be held in the crypt of St. Paul's Cathedral on the afternoon of April 18th. The speaker will be Joseph Spano, field secretary of the North American Civic League for Immigrants, whose subject will be The New

Immigration. Miss Eva D. Corey, one of the vice-presidents of the Massachusetts Church Service League and president of the Massachusetts branch of the Woman's Auxiliary, will preside. These monthly meetings are always enthusiastically attended by an average of 150 women from all points of the diocese.

#### MEETING OF DIOCESAN CONVENTION

The 143d annual meeting of the convention of the diocese will be held on Wednesday, April 25th. The order of business will occupy the entire day; in the evening the Episcopalian Club in accordance with its usual generous custom will entertain the members of the convention at a dinner where the chief speaker will be Bishop Overs.

#### ENGLISH VISITOR

An English theologian to be heard in Boston during the end of April and the beginning of May will be the Rev. Walter Robert Matthews, D.D., Dean of King's College of the University of London, assistant chaplain of Magdalen Hospital, and chaplain of Gray's Inn, and an examining chaplain to the Bishop of Oxford as well as one of the chaplains to the King. Dr. Matthews will deliver the Noble Lectures, six in number, on Monday and Friday evenings beginning April 23d. In addition he will give addresses in the chapel of Harvard University, in King's Chapel, Boston, and in Smith College, Northampton. Dr. Matthews is the author of several books, among them being *Studies in Christian Philosophy*, delivered as the Boyle Lectures in 1920.

ETHEL M. ROBERTS.

## Chicago Clergy Preach Against Political Upheaval at Easter Services

### Lenten Services of Catholic Club— Improvements at St. Alban's School

The Living Church News Bureau  
Chicago, April 14, 1928

CHICAGO HAS MORE THAN 2,000 churches, and it is safe to say that most of them were full at the morning services on Easter Day. The reports of the services in our churches indicate this. Some of the larger parishes like St. James', Chicago, and St. Chrysostom's, St. Paul's, St. Luke's, Evanston, and Grace, Oak Park, had to issue tickets for admission to their members. Some, like St. Luke's, Evanston, and the Church of the Mediator, Morgan Park, had identical services, repeating their 9:30 service at 11 o'clock. The services at St. Chrysostom's Church were enhanced by the playing of Easter hymns on the Crane Memorial carillon. The bishop preached at the Church of the Epiphany at 11 o'clock and Bishop Griswold at the Cathedral Shelter at the same hour. Many of the churches had mite box services in the afternoon for the children who are trying to give \$10,000 in their boxes this year. At some parishes the local commandery of the Knights Templar attended in the afternoon. At Emmanuel, La Grange, Commandery Number 30 was present, including 100 uniformed knights and a band of thirty-five pieces. St. Luke's, Evanston, reports 1,300 communions made. Other parishes and missions had large

numbers. The Church of the Redeemer, Chicago, had 685 communions, more than last year, of which 220 were men or boys. The offering at the Redeemer was \$2,500, of which one-fifth goes to missions. The total offering at St. Luke's, Evanston, was \$8,000, of which the children gave \$1,000 in their Lenten boxes.

Probably at no time in the history of the city and the state have political and civic conditions been so bad. The world knows by this time the results of the elections on Tuesday last, and there is no doubt that the emphatic utterances by the clergy on Easter Day in most of the churches had much to do in arousing the better elements to turn the rascals out. The Rev. F. R. Godolphin, rector of Grace Church, made this emphatic appeal which is typical of hundreds of others made by the clergy of all bodies.

He said, "Every voter should exercise his duty and his privilege at the primary election on Tuesday. The primaries will decide for the next four years the question, 'Shall organized crime continue to hold our county in its grasp, or have the good citizens of this community sufficient courage and interest to appear at the ballot box next Tuesday and express their protest.'"

A correspondent of one of the largest city dailies, after summarizing the Easter services and plans of the churches, Catholic and Protestant, made this characteristic comment: "Chicago will come nearer to a 100 per cent performance of its religious obligations on this Easter Sunday than ever before." And from what we

have seen and heard of the keeping of the day his prediction was not far astray.

#### THE CATHOLIC CLUB'S LENTEN SERVICES

Royal D. Smith, vice-president of the Catholic Club, has given an interesting report of the Lenten noon-day Masses held this year at the improvised chapel on the fifth floor of the Willoughby Building. He says:

"Up to and including Holy Saturday forty Masses have been said, Bishop Anderson celebrating once, Bishop Griswold twice, and twenty-six different priests taking the rest of the Masses. The daily attendance ranged from twelve to ninety-six. Both attendances and offerings were larger than the past two years. The congregations, besides our own people, included Roman Catholics and Christian Scientists. Visitors came from Canada, Austria, the West Indies, and England, and from all over the United States. All these visitors expressed themselves as greatly impressed by the spirit of devotion shown by the worshippers at the atmosphere of the chapel. The general trend of opinion expressed and the interest shown has only emphasized the necessity of the club procuring a permanent chapel for their altar in or near the Loop."

Many beautiful altar appointments and sacred vessels have been given to the chapel as memorials.

The growth of the club has been most encouraging, its present membership being about 200, including associates.

#### IMPROVEMENTS AT ST. ALBAN'S SCHOOL

The board of trustees of Waterman, operating St. Alban's School, Sycamore, of which the bishop is the chairman, has been making extensive plans for the school which has been well established by the labors of the Rev. L. B. Hastings, who recently resigned. The intention is to build up and improve the scholastic part of the work, both as to the faculty and as to the work done by the boys. The board has pledged itself to raise a considerable amount of the money in the near future for the payment of obligations of the school and to complete the first stage at least of the much needed gymnasium, which was begun last fall. The Rev. Dr. Charles L. Street is the new headmaster, and has been in charge of the school since January 1st. He will take up his residence with his family in the rectory at St. Alban's on May 1st.

#### HERE AND THERE

On Easter Day the rector of St. Luke's, Dr. Stewart, blessed a festival cope, the gift of Mr. and Mrs. L. R. MacAdam and four new alms basons, the gift of four members of the vestry.

The Church of the Epiphany concluded their services and exercises celebrating their sixtieth anniversary this week. The bishop, who is the rector, preached on Easter morning. Bishop Morrison, the Rev. Dr. Hopkins, and the Rev. H. W. Prince, former rectors, were guests at the dinner held on Wednesday evening. The Rev. John F. Plummer is the pastor.

H. B. GWYN.

#### WOMAN'S AUXILIARY DELEGATES TO MEET

RACINE, WIS.—Miss Grace Lindley, national executive secretary of the Woman's Auxiliary, will direct a conference for Auxiliary officers and delegates at the National Center here May 7th to 10th. The conference will be devoted to preparation for the triennial meeting to be held in Washington next fall and to work of the organization after the triennial.

## Impending Episcopal Election Stirs Pennsylvania Church Circles

### Clergy and Laymen Hold Meetings to Discuss Problems—To Vote May 1st

The Living Church News Bureau  
Philadelphia, April 13, 1928

IMPORTANT DEVELOPMENTS HAVE TAKEN place this week regarding the proposed election of a Bishop Coadjutor of Pennsylvania, for Bishop Garland has let it be known what jurisdiction he will assign, and conferences of clergy and laity have done much to prepare for an election creditable in tone and satisfactory in result.

The clergy met Thursday afternoon, April 12th, in the Church of St. Luke and the Epiphany, a large and representative gathering responding to the invitation of the clerical members of the standing committee as reported in the Philadelphia letter to THE LIVING CHURCH of April 7th. The Rev. Dr. George C. Foley presided, and it was determined to make it an executive session, and that only a statement by the chairman should be given out for publication. The Rev. Dr. Edward M. Jefferys, president of the standing committee, stated that Bishop Garland had informed them that he intended to assign to the bishop coadjutor a share in the confirmations, entire control of the missions of the diocese, with the right of appointment of missionaries and to help in the institutions of the diocese. There are fifty-seven such missions, including former parishes now having mission status; and the work to be assigned is therefore of great importance, and is said to be more than has ever hitherto been given a coadjutor of Pennsylvania. This announcement set at rest any who wondered whether the office would be such as would command the services of a man of the highest type.

Other questions much discussed were also settled by the frankest debate, followed by votes that showed that the clergy have considered the fundamental issues involved, and appreciated the opportunity to arrive at agreement. It was determined that it was desirable to elect a coadjutor, as requested, rather than a suffragan. It was agreed that it was best to elect at the convention opening May 1st rather than to postpone until autumn. The important financial features of the proposal were fully considered. Two hours were spent in such conference, the usual leaders taking the floor, with an unusually good expression of what might be called minority opinion, and with a good hearing for those younger and less frequently given to speech. The result appears to be that the clergy have taken counsel together, and have reached decisions by a clear preponderance of opinion, and in which the great majority are quite ready therefore to concur. This will doubtless clear the air, and by removing uncertainty prepare for the consideration of names. No names were mentioned Thursday.

The chair was directed to appoint a committee of nine, in response to a request for such action made by the laymen, who met the day before and appointed a similar committee. They had been called together, one from each parish, by the lay members of the standing committee, and met at Church House, with R. Francis Wood, rector's warden of St. David's,

Radnor, presiding. Their meeting was open to representatives of the press, and the papers state that five names were presented: the Rev. Malcolm E. Peabody, rector of St. Paul's, Chestnut Hill, Philadelphia, proposed by St. Luke's, Newton; the Rev. Beverley D. Tucker, Jr., D.D., rector of St. Paul's, Richmond, Va., proposed by Redeemer, Bryn Mawr; the Rt. Rev. Arthur W. Moulton, D.D., Bishop of Utah, proposed by St. Mary's, Hamilton Village, West Philadelphia; the Rev. Frederic S. Fleming, D.D., rector of St. Stephen's, Providence, R. I., proposed by Calvary, West Philadelphia; and the Rev. Henry K. Sherrill, rector of Trinity, Boston, Mass., proposed by St. Paul's, Overbrook, Philadelphia. The papers also give prominence to the names of the Rev. Robert Johnston, D.D., rector of St. John's, Washington, D. C.; and the Very Rev. George G. Bartlett, D.D., dean of the Philadelphia Divinity School. Experienced observers have said that a number of other nominations will also be made.

#### NEWS NOTES

Gloria Dei Church is to receive \$1,000 by the will of the late Susanna Richardson, 324 South 42d street. Among other



### Significant Harper Books

#### THE SINNER BELOVED

And 8 Other Modern Biblical,  
Miracle and Morality Plays. Illus.

#### OLD TIME CHURCH DRAMA ADAPTED

Nine Mystery Plays and Moralities  
of Earlier Days. Illustrated.

By Rev. Phillips E. Osgood, D.D.

"The most useful volumes I have seen in the field of religious dramatics. Directors of church dramas simply must have these volumes and others will find them a good reading version of some of the most interesting pieces of mediaeval religious literature."—W. E. Garrison, in *The Christian Century*. \$1.75 each volume.

#### THE CHRIST WE KNOW

By Rt. Rev. Charles Fiske, D.D.

"A remarkably beautiful treatment of the life of Christ related in a clear, simple and appealing manner."—*Boston Transcript*. \$2.00

#### THE CHRISTIAN SACRAMENTS

By Rev. Oliver C. Quick, D.D.

"No book of which I have knowledge is better suited to give us an understanding of the subjects in controversy and the issues involved, and the philosophy that underlies the whole Sacramental movement."—*Congregationalist*. \$2.00

#### ANGLO-AMERICAN PREACHING

By Hobart D. McKeenan

"A real service will be rendered by this new anthology . . . the men chosen have all earned the right to represent."—*Dr. Ralph W. Sockman*. \$1.75

Order from your bookseller or  
from the publisher. Write for  
complete catalog of religious books.

**HARPER and BROTHERS**  
49 East 33rd Street - New York



## Rector of Holy Trinity, Brooklyn, Sails for England to Give Addresses

### Canon Mitchell Resigns Holy Spirit — Visiting Bishops on Easter Day

The Living Church News Bureau  
Brooklyn, April 13, 1928

THE REV. DR. HOWARD MELISH, rector of the Church of the Holy Trinity, Brooklyn, will sail for England April 21st, accompanied by Mrs. Melish. He goes on the invitation of the council on interchange of preachers and speakers between the churches of Great Britain and America, and is to make several addresses in England during the month of May. It is expected that he will speak in Liverpool Cathedral, and also address a group of clergy there. He will make an address at the Victoria Settlement to a group of dock laborers. He has also been invited to speak in the great industrial cities of Birmingham and Nottingham

and Manchester, and later in London. He may be taken into the Rhondda Valley to meet the miners. No such program previously has been planned for any visiting American clergyman, and the committee is eager to avail itself of Dr. Melish's well-known interest in industrial conditions.

During Dr. Melish's absence several of his friends are to preach at Holy Trinity on Sunday mornings, as follows: April 22d and 29th, the Rev. Harry P. Nichols; May 6th and 13th, the Rev. Roland Cotton Smith; May 20th and 27th, the Rev. A. B. Parsons; June 3rd and 10th, the Rt. Rev. Paul Jones. The Rev. L. Bradford Young will preach on Sunday evenings and have charge of the work of the parish.

#### VISITING BISHOPS ON EASTER DAY

Besides our own bishop, who preached in the cathedral on Easter Day, this dio-

bequests from the \$35,000 estate are: Seamen's Church Institute, \$500; the Rev. Aaron C. Coburn, Danbury, Conn., \$500; organ, sheet music, and music books "to such needy church or Sunday schools" as the executors may select; and a savings fund deposit to Class No. 1 of the Female School, for missionary purposes.

Camp Bonsall, maintained by the Brotherhood of St. Andrew at Kelton, Chester County, will be under the business management this year of R. C. Patton, president of the Pennsylvania Junior Assembly, and director of the junior chapter of Trinity Mission, Collingdale. For the leadership training conference June 26th to July 7th, the educational director will be the Rev. Frank Goostray, rector of the Free Church of St. John, Philadelphia; and the Rev. Frank Cox, Ascension Memorial Church, New York, will be chaplain.

The Very Rev. H. E. W. Fosbroke, dean of the General Theological Seminary, will preach at 10 o'clock, May 17th, at the fourteenth annual Ascension Day service at St. James', 22d and Walnut. Beethoven's *Mass in C* will be sung, with accompaniment from the Philadelphia orchestra, the Rev. John Mockridge, D.D., the rector, celebrating.

The church wardens and vestrymen of the Incarnation, Broad and Jefferson streets, have issued invitations for a reception in the parish house Thursday evening, April 26th, to the Rev. Norman VanPelt Levis, D.D., and Mrs. Levis, to commemorate the thirtieth anniversary of the ordination of Dr. Levis, and the twenty-fifth anniversary of his institution as rector. Dr. Levis is dean of North Philadelphia convocation, a trustee of the diocese, and has long been active in diocesan affairs, including work among the deaf, the society for Advancement of Christianity in Pennsylvania, and the Episcopal hospital.

The clerical brotherhood will elect a chairman April 16th, when the Rev. William H. Dunphy speaks on The Thirty-nine Articles.

CHARLES JARVIS HARRIMAN.

### OPEN AIR MEETING AT BROTHERHOOD CONVENTION

PHILADELPHIA — Arrangements have been completed for an open air mass meeting to be held at the amphitheater, Mount St. Alban, Washington, on Sunday afternoon, October 7th, as a part of the forty-second national convention of the Brotherhood of St. Andrew. The Rt. Rev. James E. Freeman, D.D., Bishop of Washington, will preside at the meeting and the Most Rev. John G. Murray, D.D., Presiding Bishop, will give the blessing at the close. The Hon. George Wharton Pepper has accepted the invitation of the Brotherhood to address this gathering, and it is expected that the Rt. Rev. Logan H. Roots, D.D., Bishop of Hankow, China, will be the other speaker.

### BISHOP OF NEW JERSEY RECOVERING

PRINCETON, N. J.—A feeling of thankfulness prevails throughout the diocese of New Jersey for the good progress toward recovery of the Rt. Rev. Paul Matthews, D.D., bishop of the diocese, who underwent a serious major operation in the University Hospital in Philadelphia about three weeks ago. He was expected to return home to Princeton before Low Sunday.

## Making Scholarship Accessible

# THE STUDY BIBLE

Editor: JOHN STIRLING

GENESIS: by E. Griffith-Jones and A. C. Welch

PSALMS: by J. MacLean Watt and J. E. MacFadyen

LUKE: by F. W. Norwood and F. R. Barry

HEBREWS: by W. R. Inge and H. L. Goudge

ST. MARK: by The Bishop of Liverpool and A. E. J. Rawlinson

ROMANS: by The Bishop of Winchester and James Moffatt

Other volumes to follow Price each \$1.25

## A LIBRARY OF EXPOSITION

Compact · Universal · Authoritative

Each volume contains three studies

1. An appreciation of religious value and spiritual meaning.
2. Some interpretations drawn from scholars in all periods of Christian history to illustrate the great texts and teaching of the Book.
3. An investigation of the textual structure critically considered.

AND—A bibliography and biographical notes.

ON DISPLAY AND FOR SALE AT YOUR RELIGIOUS BOOKSTORE

DOUBLEDAY, DORAN & COMPANY, Inc.  
Garden City · New York

# THE HOLY CROSS MAGAZINE

An Illustrated Monthly devoted to the Interests of the  
Catholic Religion and of the Religious Life.

INSTRUCTION - HISTORY - CRITICISM - FICTION

\$2.00 per year. Canada and Foreign Subscription, \$2.25.

Sample copy sent on request.

HOLY CROSS PRESS

West Park, N. Y.

case was favored with three visiting bishops that day. The Rt. Rev. John Andrew Richardson, D.D., Bishop of Fredericton, Brooklyn, and preached on Easter morning. Bishop Colmore of Porto Rico was the preacher at St. George's, Flushing, and Bishop Tyler of North Dakota at the Church of the Holy Cross, Brooklyn.

#### CANON MITCHELL RESIGNS RECTORSHIP

The Rev. John Forbes Mitchell, Canon of Aberdeen Cathedral, Scotland, and rector of the Church of the Holy Spirit, Bensonhurst, Brooklyn, has resigned the latter position, having officiated for the last time there on Easter Day. Canon Mitchell will devote himself entirely to his work as national secretary of the Bishop Seabury Memorial. He will sail on the 14th on the S. S. *Minnekahda* for London, to be in Europe for six weeks.

#### ILLNESS OF DR. H. B. DELATOUR

Dr. H. B. Delatour, church warden of St. Luke's parish, Brooklyn, and senior surgeon of St. John's Hospital there, is seriously ill in that hospital, having suffered two serious surgical operations in fifteen days. His condition is favorable at this writing.

#### IN PRAISE OF BROOKLYN

The *World's Work* has an article by French Strother under the title, New York's Largest Child. Some facts about Brooklyn are set forth that are probably illuminating to those who have been accustomed to think of Brooklyn as a mere appendage to Manhattan. Among other things, the article sets forth that Brooklyn Borough, considered by itself, is the second city in the United States, exceeded only by Chicago. Brooklyn's population is about 200,000 greater than Philadelphia's and 300,000 greater than Manhattan's. The article goes on to enumerate the industrial and educational aspects of Brooklyn's greatness, and makes it quite plain that Brooklyn, if it were not a part of the city of New York, would still be among the world's greatest cities.

#### COMING EVENTS

Important diocesan gatherings now in prospect are: April 14th, round-table conference for Sunday school superintendents, Diocesan House, 3:00 P.M.; April 16th, annual dinner conference of summer school alumni and the Y. P. F., St. Ann's, Brooklyn, 6:30 P.M.; April 22d, annual service of the Little Helpers, Redeemer, Brooklyn, 3:00 P.M.; April 23d, commencement of the normal school and teacher training classes and annual meeting of the teachers' fellowship, St. Ann's, 8:00 P.M.; April 26th, Church school service program leaders' meeting, Diocesan House, 8:00 P.M. May brings another list of meetings of a diocesan nature, culminating in the diocesan convention at the cathedral, Garden City, May 22d and 23d.

CHAS. HENRY WEBB.

#### J. P. MORGAN GIVES \$75,000 TO CHURCH

HIGHLAND FALLS, N. Y.—Holy Innocents' Church, Highland Falls, the Rev. Henry Lowndes Drew, rector, has recently been the recipient of an endowment of \$75,000 from J. Pierpont Morgan and his sisters, as a memorial to their parents, John Pierpont and Frances Tracy Morgan, who were former members of the parish, Mr. Morgan having served as senior warden.

## WASHINGTON NOTES

The Living Church News Bureau  
Washington, April 13, 1928

**B**ISHOP FREEMAN LEFT WASHINGTON on Friday, April 13th, for New Haven, where he will be the university preacher on Sunday, April 15th, at Yale. Beginning with Monday the bishop will deliver the Lyman Beecher lectures on preaching at the nineteenth annual convocation of the Divinity School at Yale University. The bishop has chosen for his subject of the Lyman Beecher lectures, The Ambassador, and through the eight lectures he traces the analogy between the office of ambassador and that of the Christian ministry.

#### PLAN FOR BROTHERHOOD CONVENTION

The Brotherhood of St. Andrew, under the leadership of H. Lawrence Choate, is working assiduously on plans for the annual Brotherhood convention to be held in Washington on October 5th and the three succeeding days. A group of men meets at luncheon every Thursday at the University Club to discuss arrangements for the convention. A meeting of men and boys is scheduled for Monday, April 16th, at St. Thomas' parish hall. This meeting will be addressed by the Bishop of Delaware, the Rt. Rev. Philip Cook, D.D. Special consideration is being given to the plans for the junior Brotherhood convention meeting, and the program for the meetings has been presented. Under the direction of Donald E. Gerow, weekly meetings and frequent pilgrimages to interesting spots, with athletic meets, are being carried forward.

#### PLAN NEW BUILDINGS FOR CHURCH HOME

Invitations have been issued for a luncheon on April 24th to inaugurate the effort to secure funds for the erection of the new buildings of the Episcopal Church Home for Children on the site which has been donated in Chevy Chase. Mrs. David Meade Lea is chairman of the ladies' board of the home.

#### CONFERENCE OF CHURCH CHAPLAINS

At the invitation of the Army and Navy Commission of the Church and the Bishop of Washington, who is national chaplain of the Reserve Corps, a conference of Church chaplains of the Army and Navy Reserve Corps will be held in Washington, April 24th to 26th. The opening conference will be held on the evening of April 24th at the bishop's house.

#### SUNDAY SCHOOL INSTITUTE TO MEET

The Sunday School Institute of the diocese will meet on Tuesday, April 17th, at

**A. R. MOWBRAY & CO. LTD.**  
28 Margaret St., LONDON, W. 1,  
and 9 High St., Oxford, England.

**CHURCH VESTMENTS  
CHOIR OUTFITS**

Copes Chasubles  
Cassocks Surplices  
Stoles Veils Burses  
Altar Linens Hangings  
etc.

All particulars can be  
obtained from  
**MR. ADRIAN A. BUCK**  
Distributor  
665 Fifth Ave., New York City

**J. Wippell & Co., Ltd.**

FINE ALPACA, \$16.35 \$20.45  
CHINA SILK . . . \$21.90  
RUSSELL CORD, \$10.25 \$15.35  
Cash Discount 5%

**CLERGY CASSOCKS**

Made entirely to Measure.  
**FREE OF DUTY** if the property of the Church.  
PATTERNS and LIST on application.

Duncannon St., LONDON  
Charing Cross,  
ENG.

**VESTMENTS**  
For the Clergy and Choir.

Altar Furnishings  
Tailoring

*Inquiries given prompt attention*

**J. M. HALL, Inc.**  
174 Madison Ave. (Suite 403)  
(Bet. 33d & 34th Sts.) New York

**ST. HILDA GUILD, INC.**

CHURCH VESTMENTS, ALTAR LINEN  
Ecclesiastical Embroidery  
*Conferences with reference to the adornment of churches*

Old Embroidery Transferred

131 E. 47th Street NEW YORK

**CHURCH VESTMENTS**

Cassocks, Surplices, Stoles, Embroideries, Silks, Cloths, Fringes  
**CLERICAL SUITS**  
Hats, Rabats, Collars  
*Specialists in Church Vestments and Embroideries for half a century*

**COX SONS & VINING**  
131-133 East 23rd St. NEW YORK

## MISS MARJORIE BECKH

Specialist in

Decorations—Color Schemes  
Altar Hangings & Furniture  
Vestments

*Italian, Renaissance, Gothic  
Tapestries, Brocades, Russian Cloth of Gold*

20 THURLOE PLACE,  
LONDON, S. W. 7, ENGLAND.  
(One minute from South Kensington Station)

Telephone: Kensington 8199

Miss Beckh invites enquiries from Priests and could arrange to come over for consultation. Personal and business references in America. Examples of Miss Beckh's work can be seen in America.

St. John's parish hall. An address will be made by William Stanley on What Parents Expect of the Sunday School. Miss Mary Lane will speak on A Sunday School Product—the College Student.

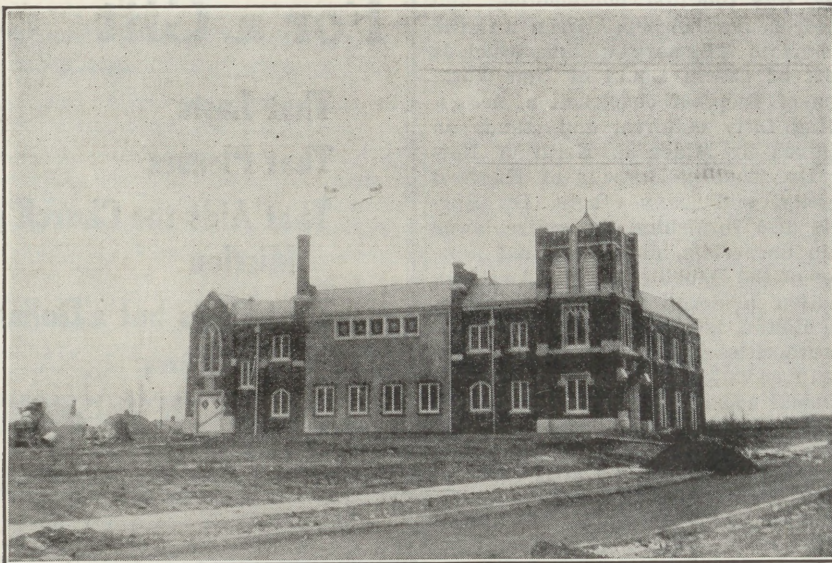
**RECORDS BROKEN AT WASHINGTON CATHEDRAL**

All records for the number of visitors to Washington Cathedral have been broken during Easter week. In the course of the week more than 14,000 pilgrims found their way to Mt. St. Alban to view the rapidly rising walls of the choir and crossing, and the completed crypt chapels. On Easter Day alone 7,000 persons by actual count entered Bethlehem Chapel.

RAYMOND L. WOLVEN.

**DEDICATE ST. PETER'S PARISH HOUSE, AKRON**

AKRON, Ohio—The new parish house of St. Peter's Church, Akron, the Rev. Frederic S. Eastman, rector, was dedicated on March 27th by the Rt. Rev.



**NEW PARISH HOUSE, AKRON**

Bishop Rogers dedicated this new \$75,000 parish house for St. Peter's Church, Akron, Ohio, on March 27th.

Warren L. Rogers, D.D., Bishop Coadjutor of Ohio, assisted by the Akron clergy. The property is worth \$75,000, with a debt of only \$8,000, and was made possible through a generous gift of H. S. Firestone and the diocesan council. On the first floor is a large gymnasium and modern kitchen, and on the second a chapel with a seating capacity of 250, also six Church school rooms. For the past seven years services have been held in the Firestone school.

**RURAL CLERGY SCHOOLS AGAIN TO FUNCTION**

NEW YORK—With the exception of Maryland state, all the schools for rural clergy held in 1927 will carry on in 1928, and one new one. Clergy of the eighth province will be invited to attend the new Ministers' Summer Institute to be held at the Pacific School of Religion, Berkeley, Calif., and the clergy of Delaware, Maryland, and Washington will be asked to concentrate on the school at Washington College, Chestertown, Md.

Parallel with the school and conferences for rural clergy, the women's conference on rural work will be held at Madison, Wis., under the leadership of Miss Edna Beardsley, one of the field secretaries of the Woman's Auxiliary.

**DEDICATE MEMORIAL IN ST. STEPHEN'S, PROVIDENCE**

PROVIDENCE, R. I.—Formal blessing and dedication of the memorial to George McClellan Fiske, former rector, which includes four carved doors, a rose window, and a carved inscription on the stone exterior lintel, took place following the eleven o'clock Mass on Sunday, April 15th, at St. Stephen's Church, Providence, the Rev. Frederic S. Fleming, D.D., rector, and clergy of the parish officiating.

The memorial is completed and in place ready for acceptance, and is a fitting recognition of Dr. Fiske's association for many years with this church, by his many friends, both in the parish and without, who hold him in affectionate memory.

The four large figures, one on each door, are beautifully carved and represent Solomon, the great temple builder of the Old Testament; St. Stephen, patron saint of the church; St. Paul, the great builder of the struggling Apostolic Church, and

the prophet, Ezekiel, for his vision of the temple in heaven.

The stone carving and the inscription on the lintel over the doors reads: "In Piam Memoriam George McClellan Fiske, S.T.D., Priest," and was executed by Alexander Thomson, Inc., of this city.

The designing of the rose window was intrusted to Charles J. Connick of Boston, who is carrying out the work on the new windows for the chapel at Princeton University.

**DR. STREET TO HEAD ST. ALBAN'S SCHOOL**

SYCAMORE, ILL.—The trustees of Waterman Hall and the board of directors of St. Alban's School announce that the Rev. Charles Larrabee Street, Ph.D., who has been acting headmaster since January 1st, has become headmaster of St. Alban's School.

Dr. Street has been since 1924 student chaplain at the University of Chicago. He is a native Chicagoan, and has spent his entire ministry until the present in that city. He is a graduate of Yale and the General Theological Seminary, and has also earned his master's and doctor's degrees at Columbia. Ordained in 1917 by Bishop Anderson, Dr. Street served for several years on the staff of the Cathedral

**SUCCESSFULLY FINANCING THE LOCAL CHURCH**

Liquidate the mortgage, enlarge the parish house, remodel the church, or build a new one with the help of a skilled resident campaign director. He works with an able publicity department and under close supervision of two of the country's most successful money raisers:

GEORGE E. LUNDY  
ARNAUD C. MARTS

Both these men have had wide experience in the religious field for many years. Experience in all parts of the country. Their methods develop lay responsibility. Campaigns for \$25,000 and over.

Consultation without obligation  
**HEDRICK, MARTS & LUNDY, Inc.**

New York City, Columbus, Ohio  
527 Fifth Ave. 17 North High St.

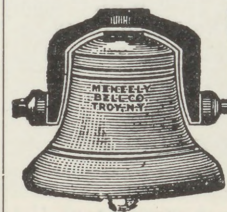
**AEOLIAN-VOTEY ORGANS**

CHARACTERIZED by superb tonal architecture and dependable construction. Embodying the best in modern American and European practice, built on sound Roosevelt, Farrand & Votey and Aeolian tradition.

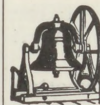
**AEOLIAN COMPANY**  
AEOLIAN HALL NEW YORK

**WINSTON-INTERNATIONAL SUNDAY SCHOOL SCHOLARS' BIBLES**

SELF-PRONOUNCING  
Contain specially prepared Helps to Bible Study and many Attractive Illustrations suitable for children.  
Send for Illustrated Catalog  
THE JOHN C. WINSTON CO., Publishers  
American Bible Headquarters  
457 Winston Building Philadelphia



**MENEELY BELL CO.**  
TROY, N.Y.  
AND  
220 BROADWAY, N.Y. CITY  
**BELLS**



Tower Chimes Played from Electric Keyboard at Organ  
Church Bells—Peals

**McShane Bell Foundry Co.**  
BALTIMORE, MD.

**MENEELY & CO. BELLS**  
FORMERLY WEST TROY N.Y.  
WATERLIET, N.Y.  
1826 THE OLD MENEELY FOUNDRY  
CHURCH BELLS, CHIMES AND PEALS  
Unequaled musical qualities

of SS. Peter and Paul and of the City Mission, being superintendent of the latter from 1920 to 1924.

Dr. Street is the author of *Individualism and Individuality in the Philosophy of John Stuart Mill*, a book which has won him wide recognition among scholars. He was married in 1922 to Miss Mary Louise Rouse.

### GREEKS FELICITATE BISHOP HALL

BURLINGTON, VT.—“Greeks bearing gifts” held no terrors for the Rt. Rev. A. C. A. Hall, D.D., Bishop of Vermont, on his thirty-fourth anniversary as bishop, March 29th.

On behalf of the members of the Greek Orthodox Church of Burlington, three members of the church, C. J. Pappas, T. D. Scutakes, and Peter Thiros, visited the bishop at his residence at Rock Point and delivered to him an address of congratulation. Thanks were also given to the bishop for the use of St. Paul's Church, where the services of the Greek Church are held.

The address was read by Mr. Pappas for the other members whose signatures were attached to the printed document. Bishop Hall, who is a Greek scholar, responded in the Greek tongue.

Bishop Hall also celebrated his eighty-first birthday on April 12th.

### ASK PRAYERS FOR RURAL WORK

NEW YORK—With the hearty commendation of the Bishops' Conference on Rural Work and of many individual leaders of the Church, the Division for Rural Work of the National Council is urging clergy everywhere to take advantage of the opportunity offered in the days set apart for prayer for God's blessing upon “the labors of the husbandman,” and on Rogation Sunday pray for God's blessings upon the husbandman's spiritual welfare. One of the prayers recommended is that of the Rural Fellowship:

“O Lord, the great Shepherd of the sheep, whose flocks are upon a thousand hills, and who hast put into our hearts the hope of a better country, even a heavenly: bless all those who search for Thy sheep in scattered places, that they may bring them home to Thee, who art with the Father and the Holy Ghost ever one God, world without end. Amen.”

Wherever it is feasible to do so, the division trusts that clergy will preach upon some such theme as The Value of Country Life to Nation and Church, or The Church's Duty to Rural America.

### CONFERENCE OF ARMY AND NAVY CHAPLAINS

WASHINGTON, D. C.—A meeting of the Army and Navy commission and conference of chaplains is to be held at the Washington Cathedral, Washington, April 24th to 26th.

The conference opens with a meeting of the commission at 8:00 P.M. at the bishop's house, Mount St. Alban, for the members of the commission only. On April 25th Bishop Freeman will direct a meditation for all chaplains and members of the commission at the cathedral, and in the afternoon and evening conferences of chaplains will be held. The morning of April 26th also will be devoted to conferences of chaplains.

### NEW CHILDREN'S HOME AT BELLA VISTA, PANAMA

ANCON, C. Z.—The cornerstone of the new Children's Home, Bella Vista, Panama, was laid on Sunday afternoon, March 25th, by the district Grand Lodge of the Masonic fraternity with full ceremonial, assisted by virtually all the Masons on the isthmus. Among the distinguished visitors present were Gen. Meriweather L. Walker, U. S. A., Governor of the Panama Canal Zone, Gen. William M. Cruickshank, U. S. A., Col. Harry Burgess, U. S. A., chief engineer of maintenance, Dr. Horacio Alfaro, Panama's Minister of Foreign Relations, and Major C. Braithwaite Wallis, British Minister. Canon E. Addis Drake read the prayers and the Rt. Rev. James Craik Morris, D.D., Bishop of the Panama Canal Zone, made an address.

The Children's Home was founded on April 15, 1920, with nine children, five of whom had been wards of the American Red Cross. Mrs. William R. Royce, a Woman's Auxiliary Thank Offering worker, was the first housemother, and Archdeacon, now Bishop, Carson was the first chaplain. The new building, which is the gift of Edwin Gould of New York, will be of fireproof construction, accommodating forty children, and stands on land given by Minor C. Keith of New York, Dr. Thomas Barbour of Harvard University, and many others. Dr. Barbour is also furnishing the entire lower floor in memoriam, and the Canal Zone chapter of the Daughters of the American Revolution a dormitory. The architect, Meade Bolton, is giving his services, and the authorities of the republic have granted free entry of all building material, an unusual and much appreciated concession. The present housemother is Miss Alice C. Lightbourn, a United Thank Offering worker, assisted by Miss Clair E. Ogden.

### CAMPAIGN FOR WOOSTER SCHOOL, DANBURY, CONN.

DANBURY, CONN.—The trustees of the Wooster School for Boys are planning a financial campaign to take place immediately. A second permanent “cottage” is needed to take care of twenty additional boys. Eventually it is planned to erect six cottages to take care of 120 pupils. Wooster School is but two years old, and its enrolment has been limited only by the capacity of the buildings. The sum of \$35,000 is the present objective. In addition to the new cottage, it has been decided to spend \$5,000 to improve the athletic field. A private reservoir is also included.

### ECCLESIASTICAL SEATS DEDICATED AT PROVIDENCE

PROVIDENCE, R. I.—On Palm Sunday at St. John's Pro-Cathedral, Providence, the Rt. Rev. James DeWolf Perry, D.D., Bishop of Rhode Island, dedicated ecclesiastical seats that have been installed in the chancel. The bishop's seat, with spaces for assisting chaplains, at the north wall is the gift of Mrs. Mary Aldrich and William and Herbert T. Dorrance as a memorial to their parents. The priests' sedilia at the south wall is a memorial to the Rev. Richard Rathborne Graham, and is given by his wife. The work was executed by Cram and Ferguson, Boston, Mass.

### MRS. A. A. GUTGESELL'S CHRISTMAS NOVELTY GIFT BOOK

Established 1912

If your Church or Society needs money we offer

A SAFE AND ATTRACTIVE PLAN

Send your order for Sample Book NOW as they are made up during the summer months.

The new 1928 Christmas Novelty Gift Book contains a beautiful line of colorful, engraved, hand colored and printed Christmas Cards, Enclosure Cards, Seals, Ribbons, and Tissue Paper for Christmas packages, also many Novelties—all arranged in attractive display.

YOUR PROFIT IS FIFTY PER CENT

Originator and pioneer of this plan for Church and Benevolent Societies.

Seventeen years' experience in getting out annual lines for this purpose.

Creative Artists and Designers of well known ability.

Our own perfectly equipped plant for manufacturing.

An Organization of efficiency that maintains throughout the season a service nationally known for its promptness and reliability.

For information and testimonials, address

MRS. A. A. GUTGESELL, INC.  
521-529 So. 7th St., Minneapolis, Minn.

## For a Gift

That Lasts

That Pleases

That Aids the Church's  
Mission

That Costs but a Dollar

ADDRESS

THE SPIRIT OF MISSIONS

281 Fourth Avenue, New York

## CLERICAL COLLARS



ANGLICAN (single band)

Linen (height 1 3/4-2) \$2.25 per doz.  
Linen (height 2 3/8-2 5/8) \$2.75 doz. (Special)  
Cleanable Fabric (1 3/4-2 in.) 3 for \$1.00.

ROMAN (double style)

Linen (height 1 3/4-2-2 1/4 in.) \$2.25 per doz.  
Cleanable Fabric (1-1 1/4-1 1/2-1 3/4) 3 for \$1.  
Choir Collars (Sizes 10 1/2 to 14) \$2.25 doz.

CUFFS (round and link styles)

Linen, 40 cts. pair. Cleanable, 60 cts. pair.

RABATS

Serge Rabats, \$2.00; Silk Rabats, \$2.50;

RABAT VESTS

Alpaca, \$4.50; Serge, \$5.00; Silk, \$6.50.

**CENTRAL SUPPLY CO**  
GARY & FRONT STS. WHEATON, ILL.

PRINTING PLATES FOR ALL PURPOSES

**Universal Engraving Company**  
483 13th Street  
MILWAUKEE  
ARTISTS ENGRAVERS

SPECIAL DISCOUNT TO ADVERTISERS  
IN THIS PUBLICATION

**EDWIN S. GORHAM + INC**  
Church Publisher & Bookseller  
Eleven West Forty-fifth Street, New York

**GIFTS FOR BERKELEY DIVINITY SCHOOL**

MIDDLETOWN, CONN.—It is reported that gifts, many and generous, are being received from near and far for Berkeley Divinity School. One of the most interesting, carrying with it memories of Colonial days, is a gift of \$5,000 from F. Kingsbury Curtis, great-grandson of the Rev. James Scovil, and in his memory, to the one million dollar fund of the school, to help establish the New Berkeley in close relationship to the university advantages offered by Yale.

James Scovil was born in Waterbury, Conn., about the same time George Berkeley, Dean of Derry, gave his Newport estate and valuable collection of books to Yale. In time he graduated from Yale College, and was ordained in Westminster Abbey by the Rt. Rev. Zachary Pearce, Lord Bishop of Rochester. Returning to Connecticut, he became the first resident rector of St. James' (now St. John's) Church, Waterbury. In 1788 he moved to Kingston, N. B., where he died in 1808.

**PROGRAM FOR CONNECTICUT SUMMER CONFERENCE**

HARTFORD, CONN.—Miss Charlotte E. Forsyth, director of the department of religious education for the diocese of Connecticut, has announced the program for the annual Young People's Summer Conference which will be held this year at Westminster School, Simsbury, Conn., from June 25th to July 2d, inclusive.

Among the courses offered will be included A Bible Hour for the Whole Conference, The Life of Our Lord, a Course on the Psalms, the Art of Christian Living, one for boys and another for girls; Religion and Science, The Crisis in China Today, Teaching Methods and Materials for the Younger Children, Organizing the Work of the Church School, Program Making for the Y. P. F., Making Discussion Effective, and Church Music for Young People.

**DR. BELL HOLDS MISSION IN DES MOINES**

DES MOINES, IA.—A "Life Abundant" mission was held at St. Luke's Church, Des Moines, the Rev. Gowan C. Williams, rector, by the Rev. Robert B. H. Bell, rector of St. Thomas' Church, Denver.

The mission was well attended and increasingly gained and held the attention and interest of the people of the parish, and of many outside. Many sick persons received material and spiritual help, and a great many persons have profited by Dr. Bell's instructions.

A local branch of the "Life Abundant Society" was formed.

**TRENTON CHURCH DEDICATED**

TRENTON, N. J.—The new All Saints' Church, at the corner of West State street and Overbrook avenue, Trenton, was dedicated with traditional ceremonies by the Rt. Rev. Albion W. Knight, D.D., Bishop Coadjutor of New Jersey, at the Eucharist on Easter morning. Bishop Mathews was unable, because of a recent operation, to take part in the ceremonies.

The Rev. Ralph E. Urban, rector of the parish, assisted Bishop Knight at the dedication, the blessing of a number of memorials, and the celebration of Holy Communion. Prominent civic officials participated in the services.

**TO DISCUSS RELIGIOUS EDUCATION**

WASHINGTON, D. C.—The spring meeting of the provincial commission on religious education will be held in the Virginia Theological Seminary, Alexandria, Va., on Tuesday and Wednesday, April 24th and 25th, beginning at 2:30 Tuesday afternoon. Hospitality will be furnished to members of the commission in the guest rooms of the seminary and the homes of the faculty.

The commission will be in session all of Tuesday afternoon. In the evening Bishop Strider will address the students at the seminary, and members of the commission are invited to be present. The commission will meet again on Wednesday morning and will continue in session until business is completed. Luncheon will be served at the seminary, after which there will be excursions to Mount Vernon, Pohick Church, and neighboring landmarks.

A mass meeting in the interest of religious education, at which Bishop Strider will make the address, will be held in St. Paul's Church, Alexandria, on Wednesday evening at eight o'clock.

**PLAN TEACHER TRAINING INSTITUTE IN NEW JERSEY**

NEWARK, N. J.—The department of religious education of the diocese of Newark has planned for the Church school officers and teachers three teacher training institutes at three different centers in the diocese: St. Paul's Church, Jersey City; Trinity Cathedral, Newark; and St. Paul's Church, Paterson. It includes a series of instructions of two hours in length on five Tuesday nights, April 17th and 24th, and May 1st, 15th, and 22d.

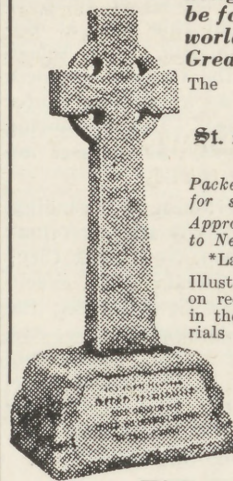
At St. Paul's, Jersey City, the Rev. Louis Pitt of St. Mark's Church, Newark, will give a course on the Principles of Teaching, and the Rev. Charles E. McAllister, executive secretary of the diocese, will give a course on How to Teach Missions. At Trinity, Newark, Miss Mabel Lee Cooper of the national Department of Religious Education will give courses on The Pupil and Principles of Teaching. At St. Paul's, Paterson, the instructors will be the Rev. John H. Rosebaugh, rector of the Church of the Atonement, Tenafly, N. J., and the Rev. George W. Dawson, West Orange.

**COMMENCEMENT DATE OF ST. STEPHEN'S COLLEGE**

ANNANDALE, N. Y.—The sixty-eighth annual commencement of St. Stephen's College will be held at Annandale-on-Hudson June 10th to 12th. The festivities will begin with the baccalaureate service on Sunday morning, June 10th, at which the preacher will be the Rt. Rev. Charles Lewis Slattery, D.D., Bishop of Massachusetts. They will close with the convocation on Tuesday afternoon, June 12th, when degrees, honorary and in course, will be conferred and an address delivered by James Lukens McConaughy, Ph.D., president of and professor of education in Wesleyan University.

The alumni will hold their annual meeting on Tuesday morning. There will be a dramatic performance and dance on Monday evening. The fraternities and societies will hold their reunion banquets on Tuesday evening.

**BEAUTIFUL MEMORIALS IN THE CELEBRATED SILVERY GREY CORNISH GRANITE—**



*designed after those to be found in the old-world Churchyards of Great Britain.*

The illustration depicts an 8th Century St. Martin's Iona Cross 4 ft. 6 in. high\*

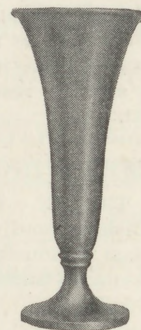
Packed in case ready for shipment \$92.50

Approximate freight to New York \$19.50

\*Larger sizes if required Illustrated Booklet ("L.C.") on request; also list of places in the States where our Memorials may be seen.

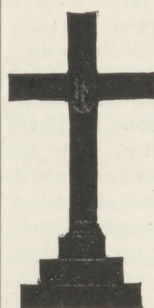
**MAILE & SON, Ltd.**

Cornish Granite Sculptors Founded 1785 367 Euston Road, LONDON, ENGLAND



Altar Vase . . . designed to meet the growing demand for a tall vase in Brass to provide for an attractive arrangement of flowers.

THE GORHAM CO. Fifth Avenue and 47th Street NEW YORK



**Church Furnishings In Gold, Silver, and Brass**

**CHURCH and CHANCEL FURNITURE**

Write for Catalogue For Episcopal Churches

**W. & E. SCHMIDT CO.**

308 Third Street, Milwaukee, Wis.

**JOHN M. DOYLE MEMORIAL TABLETS**  
14 S. THIRD ST., PHILADELPHIA  
CATALOGUE ON REQUEST

**R. GEISSLER, INC.**  
56 W. 8th STREET, NEW YORK, N.Y.  
**Church Furnishings**  
IN CARVED WOOD AND MARBLE · BRASS · SILVER  
FABRICS + WINDOWS

**The Old Corner Book Store**  
Main Store, 50 Bromfield Street. Branch Store, Hotel Statler BOSTON, MASSACHUSETTS

### CHURCH TRAINING SCHOOL IN NORTH CAROLINA

HENDERSONVILLE, N. C.—The Church training school, formerly known as the Valle Crucis summer school of religious education, will be held this year at Kanuga Lake, Hendersonville. This school makes its appeal to the Church in North and South Carolina as a training center for Christian service. The following members of the faculty have been announced:

The Rt. Rev. Kirkman G. Findlay, D.D., Bishop of Upper South Carolina; the Rev. Louis G. Wood, New York City; the Rev. Gardiner L. Tucker, D.D., executive secretary, province of Sewanee; the Rev. Edmund Lee, Anking, China; the Rev. Homer W. Starr, D.D., Charleston, S. C.; the Rev. W. H. K. Pendleton, Spartanburg, S. C.; the Rev. Elwood Lindsay Haines, Charlotte, N. C.; and the Rev. J. W. Cantey Johnson, Gastonia, N. C.

### DEAN GOOD RECOVERING

DULUTH—The Very Rev. Gilbert K. Good, Dean of Trinity Cathedral, Duluth, who has been seriously ill at St. Luke's Hospital since early in February, is now convalescent. It will be some time, however, before the dean is able to resume his duties at the cathedral.

### BISHOP MAXON IMPROVING

CHATTANOOGA, TENN.—The Rt. Rev. James M. Maxon, D.D., Bishop Coadjutor of Tennessee, who has been seriously ill at his home here, is continuing to improve.

### AMONG THE MAGAZINES

IN THE *Forum* for March an article by Rollin Lynde Hartt entitled Protestantism Looks to the Monasteries pays a well deserved tribute to the Berkeley Divinity School and its recent work. "Is there anywhere a Protestant institution capable of doing for our modern churches what the monasteries did for the medieval churches?" inquires the writer. "In his commencement address last June, Dr. William P. Ladd, dean of the Berkeley Divinity School at Middletown, Conn., contends that such an institution exists, and that it is the divinity school. He has held the idea for several years, one learns, and for several years he has been testing it in actual practice at Berkeley, where efforts to regain whatever was best and most effective in monasticism show results. Though taking no monastic vows, students and professors have developed a community spirit much like that of the cloister. Not less cordially than at Croyland or St. Germain, lay as well as clerical seekers after religious instruction are welcomed at Berkeley. The parish clergy come to the school for lectures and conferences. A 'school of inquiry' has been opened for women students, and Berkeley reaches out into the parishes by providing study courses. Not content with that, it sends them specialists in theological subjects to teach the people. Sometimes it sends them distinguished lecturers brought over from the English universities." This appreciation is well deserved, and except for the details that Berkeley is neither Protestant nor a monastery, the identification is excellent. The writer recognizes also that with a thousand Yale students calling themselves Episcopalians, Berkeley should exert a real influence among them after removal to New Haven has taken place. Of this we also are very confident.

## † Necrology †

"May they rest in peace, and may light perpetual shine upon them."

### ARTHUR S. PHELPS, PRIEST

PLAINFIELD, N. J.—The Rev. Arthur S. Phelps, rector of St. Stephen's, Plainfield, whose death from pneumonia has been reported, was buried from the church on Easter Monday. A requiem for the family was offered by Archdeacon Shepherd in the morning, and the Burial Office was said at 2 o'clock, Bishop Knight officiating in the absence of Bishop Matthews because of sickness, assisted by Archdeacon Shepherd and the Rev. E. Vicars Stevenson, rector of the mother-parish, Grace Church, a large number of the diocesan clergy being in the church and chancel.

Interment was made the same afternoon at Bound Brook, where from 1891 until 1917 the Rev. Mr. Phelps served as the rector of St. Paul's Church.

### NANNIE B. SLAMM

SEATTLE, WASH.—Mrs. Nannie B. Slamm, widow of the late Captain Jefferson Slamm, of the United States revenue service, and one of the most devoted Church workers in the diocese of Olympia, died here on the evening of Easter Day.

Mrs. Slamm was for many years the manager of the Church Supply Co., a business she carried on mainly for the service she was thus able to render to the Church people of the diocese. She has always been a generous and unselfish contributor to the churches and missions of Seattle. Although suffering for many months from an insidious disease, Mrs. Slamm showed until the last three or four days no abatement of energy, and was already planning attendance at General Convention and the Catholic Congress.

Her death was peaceful, the Bishop of Olympia and the Rev. Herbert H. Gowen being present at the end.

### NEWS IN BRIEF

BETHLEHEM—On Easter Even, the Rev. Glen B. Walter, rector of Redeemer Church, Sayre, blessed a bronze tablet which was put up in the crypt of the church where the Rev. Mr. Weir is buried. The inscription is as follows: The Rev. William N. Weir, Born, February 14, 1873. Died, January 24, 1927. Rector of this parish, 1912-1927. This tablet erected by the junior choir.—The archdeacon and Miss Zettan Gordon, supervisor of religious education of the diocese, held a mission at Nuangola, in the Church of St. Martin's-in-the-Field, which stimulated the congregation and created new interest in the community. Miss Gordon held a Children's Hour every afternoon and also had meetings with the women and girls of the parish. The archdeacon did the preaching and visited practically everybody in the vicinity.

CENTRAL NEW YORK—On Easter Day, at the Church of the Saviour, Syracuse, there was an unusual service, in that the music was all the work of the organist and choirmaster of the church, Charles H. Fenner. Particularly noticeable was a beautiful communion service, composed by Mr. Fenner, in memory of three of his choristers during his residence in Buffalo, who were killed in the World War.

CONNECTICUT—The Rev. George L. Barnes, rector of St. Andrew's Church, Meriden, has given notice that he proposes to submit to the diocesan convention, which meets in Hartford on May 15th and 16th, a resolution giving universal suffrage in the diocese. At present only "legal voters" are allowed to transact the business of the parish at the annual meeting. Mr. Barnes says that he has written to the secretaries of ninety-two dioceses and districts

## Washington Cathedral

*A Witness for Christ in the Capital of the Nation*

THE CHAPTER appeals to Churchmen throughout the country for gifts, large and small, to continue the work of building now proceeding, and to maintain its work, Missionary, Education, Charitable, for the benefit of the whole Church.

Chartered under Act of Congress.

Administered by a representative Board of Trustees of leading business men, Clergymen and Bishops.

Full information will be given by the Bishop of Washington, or the Dean, Cathedral Offices, Mount St. Alban, Washington, D. C., who will receive and acknowledge all contributions.

*Legal Title for Use in Making Wills:*

The Protestant Episcopal Cathedral Foundation of the District of Columbia

### Heaton, Butler & Bayne Stained Glass Artists

By appointment to the late  
KING EDWARD VII

Stained Glass, Mosaics,  
Memorial Brasses, Etc.

Designs and estimates on application to

### Heaton, Butler & Bayne

(New York) Limited

551 Fifth Ave. - New York

### THE D'ASCENZO STUDIOS

Philadelphia—1602 Summer Street

DESIGNERS OF

HISTORICAL WINDOWS

Washington Memorial Chapel

Valley Forge, Pa.

Mural Decorations, Stained Glass,  
Glass Mosaics, etc.

### The Willet Studios

226 So. 11th Street Philadelphia, Pa.

STAINED GLASS, MOSAICS,  
MURALS, MEMORIAL BRONZES, ETC.

### The Ellwood Potts Studios

5438 Market Street Philadelphia, Pa.

MEMORIALS IN STAINED  
GLASS, MOSAICS, and MURALS

If interested write for cuts of some of  
our recent work

### Memorial Windows

When the noble craft known as Stained Glass is before you for consideration, you will be greatly interested in seeing photographs of my recent windows . . . Some of them are in the form of color photographic transparencies.

CHARLES J. CONNICK Nine Harcourt St.  
BOSTON, MASS.

*Awarded gold medal by Panama Pacific Exposition*



### MEMORIALS

—IN—  
BRONZE, IRON, MARBLE, WOOD &  
STAINED GLASS WINDOWS

LARSCHIED-VAN TREECK  
397 Elmdale Court  
Milwaukee, Wisconsin

## MÖLLER PIPE ORGAN

THE HIGHEST GRADE INSTRUMENTS

Every organ designed and built for the church and service in which it is to be used, and fully guaranteed. No organ too large or too small to interest us. America's largest pipe organ factory. Booklets and specifications on request.

M. P. MÖLLER, Hagerstown, Maryland

and finds that only Western Michigan has any scheme comparable to that of Connecticut.

**DULUTH**—Following the granting by convention of the petition of the executive board of the Woman's Auxiliary, for representation on the executive council of the diocese, two members of the board, Mrs. Oscar Lindstrom and Miss Frances Quilliard, sat with the council at its first meeting for 1928. Miss Quilliard is the newly appointed director of the Church Periodical Club, succeeding the late Julie E. Moore, who for many years rendered a beautiful service in her work of distributing secular and religious literature to remote communities.

**HONOLULU**—The offering at the annual meeting of the Woman's Auxiliary of the district of Honolulu is used from year to year for the furnishing of mission altars. Last year it helped furnish the altar of the new chapel at Iolani School. The Auxiliary of St. Andrew's Hawaiian congregation, in Honolulu, maintains a scholarship at Iolani and also at the Priory School for Girls. And the girls of the Priory give a scholarship at St. Mary's School, Seawane, Tenn.

**IOWA**—The time and place for the meeting of the diocesan convention have been changed, and instead of meeting at Council Bluffs the seventy-sixth annual convention will be held in Trinity Cathedral, Davenport, May 13th, 14th, and 15th.

**MASSACHUSETTS**—At a parish reception in the parish house of St. Paul's Church, Stockbridge, held to welcome thirty-two new members of the parish, a purse of \$600 in gold was presented to the rector, the Rev. Edmund R. Laine, Jr., in gratitude for his two years' pastorate. Every individual in the parish contributed to the gift.

**MARYLAND**—The first service held in the new church of St. Mark's-on-the-Hill, Pikesville, was the 8:00 o'clock celebration of Holy Communion, Easter Day. The rector, the Rev. R. A. Walke, celebrated, and the Most Rev. John Gardner Murray, D.D., Presiding Bishop, preached and blessed several memorials.

**NEWARK**—On Saturday, May 12th, the seventh annual convention of the Young People's Fellowship will be held at St. Peter's and the Church of the Redeemer, Morristown.—On Easter Day, at Christ Church, Bloomfield and Glen Ridge, six memorial windows were dedicated. The windows are in two groups of three, one on each side of the nave. The group on the south side was provided for in the will of the late Talbot Root and is given in memory of his wife, Marie Antoinette Edloni, George Metcalf Root, and Anna VanDuser Root. The windows on the north side are in memory of Samuel Worthington, Robert A. Fielding, Mabel F. Fielding, Emelia B. Henrickson, and Emma Lund Kirby. The windows were made by Gorham, and are of antique glass.—The congregation of the Church of the Mediator, Edgewater, has during the past year paid off the balance upon the rectory mortgage. This leaves a fine property free of encumbrances and permits the congregation to turn its thoughts toward the building of a much desired new church.—On the occasion of the bishop's visitation for confirmation, St. Peter's Mission, Rochelle Park, arranged a parish supper in the early evening and at the close of the evening service burned the mortgage, thus setting the mission free from all indebtedness. Plans are now being worked out for a suitable rectory.

**QUINCY**—A recent gift to the parish endowment fund of St. Paul's Church, Peoria, has brought the total up to \$27,000. With the termination of certain life interests, \$6,500 more will be added.—Mrs. Charles Wykeham Birch, who was graduated at St. Mary's School, Knoxville, in 1891, will return to the school next September to act as hostess, and to assist the rector. Mrs. Birch has served in various parts of the mission field.—St. Mary's Guild of the Cathedral of St. John, Quincy, recently celebrated its fifty-sixth anniversary. Mrs. Minnie Evers, a charter member, has been treasurer for thirty-one years. The guild has furnished all the vestments for the choir since it was organized forty-seven years ago, and during all these years has kept the vestments in order and laundered them without cost to the parish.—By the recent removal of three families, Grace Church, Osco, has lost three vestrymen, ten communicants, three guild members, four choristers, and five pupils from the Church school.

**SOUTHWESTERN VIRGINIA**—On Saturday evening, March 24th, the Rev. Devall L. Gwathmey, rector of St. John's Church, Wytheville, preached at St. Andrew's Mission at Ivanhoe. Mr. Gwathmey, who has recently returned from a two months' visit in Europe, gave a very interesting description of his trip to Palestine.—The Rev. H. H. Young, dean of the associate mission field of the diocese, is, with Mrs. Young, enjoying a much needed vacation

at the home of his parents at Aquasco, Md., where, on Easter Day, there was a family reunion to celebrate the golden wedding anniversary of his father and mother.—Miss Mabel R. Mansfield, missionary-in-charge at Grace House on the Mountain in the associate mission field, recently visited her family at Tuxedo, N. Y., and while there made several addresses on the general subject of her work. On her return she stopped at Berea College, Ky., where a number of young people from her own community are students.

**SPRINGFIELD**—The diocese of Springfield sent to the National Council during 1927 for the work of the general Church \$7,252.46, and the bishop has notified Mr. Franklin that as much may be expected during this year.—After many delays at last the congregation of St. Gabriel's, Woodriver, is about to have a building of its own. The Church has possessed a lot in this community for some time, but it was not a piece of property well situated. Through the kindness of the donor a better located piece of ground has been secured and negotiations are now going forward for the purchase of a denominational building which will be moved onto this property. The Rev. S. E. Arthur is in charge of this work.—Another forward step is the securing of a piece of property for All Saints' Memorial Mission at Marion. The congregation is furnishing the ground and the bishop has promised to put a building on it.—Trinity Church, Lincoln, has been vacant for four or five months, but the middle of April the Rev. John A. Betcher, Ph.D., a former Methodist, is to assume charge of this work and also the care of the missions at Elkhart and Mt. Pulaski. The bishop has placed Rural Dean Macdonell in charge of Lincoln as rector and the Rev. Dr. Betcher will be his assistant.—Preparations are being made for the holding of the annual synod at St. Paul's Church, East St. Louis, May 8th, 9th, and 10th. The Church Club dinner, for men and women, will be held at the Broadview Hotel on the evening of May 8th, and the speakers are to be Frederic C. Morehouse,

Dean White of Trinity Cathedral, Cleveland, Mrs. Conroy of the Church Periodical Club, Cleveland, and the bishop of the diocese.

**TENNESSEE**—Easter messages, dated at Jerusalem, were received from Bishop Gailor by many friends in the diocese.—The Easter offering of St. Paul's Church, Chattanooga, will be used to erect a church building on Lookout Mountain. It is hoped to begin a Church school on the mountain this summer.

**UPPER SOUTH CAROLINA**—A silver communion service was presented and used in St. Luke's Church, Newberry, on Easter Day. It is a gift from the late Rev. Bartow Bee Ramage. The service, which is a work of Gorham, was given to the Rev. Mr. Ramage by friends in St. Luke's, Memphis, Tenn., upon his leaving that church in 1923. On the bottom of the paten appears the inscription: With Love and Hope. From some friends of St. Luke's,

## EDUCATIONAL

---

### THEOLOGICAL SEMINARIES

---

Connecticut

---

## Berkeley Divinity School

Middletown, Connecticut

ADDRESS  
REV. WILLIAM PALMER LADD, Dean

---

Massachusetts

## Episcopal Theological School

Cambridge, Mass.

Affiliated with Harvard University  
Academic Year begins September 26th  
For particulars address the Dean

---

New York

## The General Theological Seminary

Three-year undergraduate course of prescribed and elective study.  
Fourth-year course for graduates, offering larger opportunities for specialization.  
Provision for more advanced work, leading to degrees of S.T.M. and S.T.D.

ADDRESS THE DEAN  
Chelsea Square New York City

---

Pennsylvania

## THE DIVINITY SCHOOL OF THE PROTESTANT EPISCOPAL CHURCH IN PHILADELPHIA

Graduate Courses in Theology, Privileges at University of Pennsylvania. Address, the Rev. GEORGE G. BARTLETT, S.T.D., Dean. The Divinity School, 42d & Locust Sts., Philadelphia.

---

Virginia

## The Protestant Episcopal Theological Seminary in Virginia

The one hundred and fifth session opened Wednesday, September 21, 1927. For catalogue and other information address THE DEAN.

REV. BERRYMAN GREEN, D.D.  
Theological Seminary, Alexandria, Va.

---

Wisconsin

## NASHOTAH HOUSE

Founded in 1842

### THEOLOGICAL SEMINARY and COLLEGIATE DEPARTMENT

Academic Year begins September 29th  
For particulars address The Dean  
NASHOTAH HOUSE, Nashotah, Wis.

## EDUCATIONAL

---

### COLLEGES FOR MEN

---

New York

## St. Stephen's College

A CHURCH COLLEGE OF ARTS AND LETTERS  
with four years' work leading to the degree of B.A. It meets the highest standards of scholarship set by the Middle States College Association and features inexpensiveness of living, intimate personal companionship of professors and students, and sincerity.  
The fees are: For tuition \$300.00 a year; for a room furnished and heated \$150.00 a year; for board in hall \$250.00 a year; a total of \$700.00.  
The College is equipped for teaching men who, after graduation, are going into business, or into postgraduate schools of medicine, law, theology, journalism, or into classical, scientific, social, or literary research.  
Address, BERNARD IDDIGS BELL, President  
Annandale-on-Hudson, N. Y.  
(Railway Station: Barrytown)

## HOBART COLLEGE, Geneva, N. Y.

A CHURCH COLLEGE FOR MEN, FOUNDED in 1822. Four year liberal arts course, leading to the degrees A.B. and B.S. High standards; faculty of thirty. For catalogue and information address  
REV. MURRAY BARTLETT, D.D., Pres.

### SUMMER SCHOOL

---

Massachusetts

## Conference for Church Work

SUMMER SCHOOL FOR CHURCH MUSIC  
June 25 to July 7, 1928.  
President: Rt. Rev. J. DeW. Perry, D.D.  
Vice-Pres.: Rt. Rev. C. L. Slatery, D.D.  
For programs and information apply to  
MISS M. DeC. WARD,  
50 Commonwealth Ave., Boston, Mass.

Memphis, Epiphany, 1923. Kyrie Eleison. To this inscription Mr. Ramage had the following added: Presented to St. Luke's Parish, Newberry, S. C., by Bartow Bee Ramage, Priest, St. Michael and All Angels' Day, 1927. The presentation was made by John M. Kinard, an intimate boyhood friend of Mr. Ramage, who spoke of the unflinching interest of the donor in St. Luke's Church.

WESTERN NEW YORK—On Easter Day a tablet over the fireplace in the kindergarten room of St. Paul's Church, Rochester, was dedicated to the memory of Norman M. Van De Carr.

WEST TEXAS—St. Mark's Church, San Antonio, has just completed the installation of an acousticon to enable those who are deaf to hear and participate in the services.

FIVE FORMER governors-general of different parts of the British Empire recently wrote a letter which was printed in the English newspapers, heartily commending the Church's work for English people overseas, especially that of the S.P.G., the largest agent for this work—a valuable testimonial since each governor had unique opportunities for judging the value of the work and the great need for it. It is carried on by pitifully few pioneering clergy, among young settlers, agents, administrators, planters, farmers. "When months and perhaps years go by without their seeing a priest, they look wistfully to the Home Church and ask if they are forgotten."

**EDUCATIONAL**

**COLLEGES AND SCHOOLS FOR BOYS**

Indiana

"For a Clean Mind **HOWE SCHOOL** In a Sound Body"  
HOWE INDIANA

A Thorough and Select CHURCH SCHOOL for Boys Special attention given to College Preparation. The Lower School for Little Boys occupies an entire separate fire-proof building, just completed at a cost of \$100,000.  
Rev. Charles Herbert Young, S.T.D., Rector  
Address P. O. Box L, Howe, Indiana

New Jersey

**SOMERSET HILLS**

For boys from 6 to 14 years of age PREPARES FOR THE LEADING SECONDARY SCHOOLS  
Unusual record of scholastic achievement  
Outdoor life in the country  
For particulars address the Director  
REV. JAMES H. S. FAIR, FAR HILLS, N. J.

Virginia

**Virginia Episcopal School**

LYNCHBURG, VA.  
prepares boys at cost for college and university. Modern equipment. Healthy location in the mountains of Virginia. Cost moderate, made possible through generosity of founders.  
For catalog apply to  
REV. WILLIAM G. PENDLETON, D.D., Rector


**St. Christopher's**  
A Church Boarding and Day School

Richmond, Virginia  
Healthful, beautiful, and historic surroundings  
Boarding Department Limited to 60 Boys  
Rate \$700  
Reduction to sons of clergymen and missionaries  
Illustrated catalogue on request  
REV. C. G. CHAMBERLAYNE, Ph.D., LL.D., Headmaster

**EDUCATIONAL**

**COLLEGES AND SCHOOLS FOR BOYS**

Wisconsin



**St. John's Military Academy**  
EPISCOPAL THE AMERICAN RUGBY

A sturdy body, an alert mind, and a dependable character are the rewards of the boy who will put himself in harmony with the St. John's system of training.  
He will be under the supervision of experienced men who are devoting their lives to the work. They are specialists. They are familiar with all the problems that face the thoughtful parent. Summer Tutoring School. Catalog tells all about it. Write to-day.  
Box 15, DELAFIELD WAUKESHA CO., WIS.

**Racine College Grammar and Preparatory School**

Racine, Wisconsin.  
Founded 1852 as a department of Racine College, still conducted on original foundation. Select, Non-military. Small Classes. Personal Instruction. Atmosphere of Cultured Home. Recommendations required. Terms \$70 per month. Address Rector.

**COLLEGES AND SCHOOLS FOR GIRLS**

California

**THE BISHOP'S SCHOOL**

Upon the Scripps Foundation. Boarding and day school for girls. Forty Minutes from San Diego. Intermediate School. Preparation for Eastern Colleges. Caroline Seely Cummins, Headmistress. The Rt. Rev. Joseph H. Johnson, President Board of Trustees. Box 17, La Jolla, California.

District of Columbia

**National Cathedral School**

A Home and Day School for Girls  
The Bishop of Washington, President Board of Trustees  
Jesse C. McDonald, M.S., Principal  
Mount St. Alban, Washington, D. C.

Iowa

**SAINT KATHARINE'S SCHOOL**

DAVENPORT, IOWA  
Under the care of the Sisters of St. Mary  
A thorough preparatory school for a limited number of girls  
School recommended by Eastern Colleges  
Beautiful Grounds. Outdoor Sports, and Riding  
Address: THE SISTER SUPERIOR

New Hampshire

**ST. MARY'S SCHOOL CONCORD**

New Hampshire  
A homelike school for girls. College preparatory and general courses. Moderate charge.  
MISS M. E. LADD, Principal

New Jersey

**St. Mary's Hall** on the Delaware

Second Oldest Church School in the Country  
A country boarding school for girls on the Delaware River near New York and Philadelphia. College Preparatory, Junior College and General Courses. Lower School. Music, Art, Domestic Science, Secretarial Courses. Riding. Organized sports. Catalog on request. Ethel M. Spurr, A.M., Principal, Box E, Burlington, N. J.

New York

**SAINT AGNES' SCHOOL FOR GIRLS**

College preparatory and general courses; out of door sports and physical training.  
RT. REV. RICHARD H. NELSON  
Pres. Board of Trustees, ALBANY, N. Y.

**EDUCATIONAL**

**COLLEGES AND SCHOOLS FOR GIRLS**

New York

**ST. MARY'S SCHOOL**

MOUNT ST. GABRIEL  
Peekskill-on-Hudson  
Boarding School for Girls  
Under the care of the Sisters of Saint Mary. College preparatory and general courses. New modern fireproof building. Extensive recreation grounds. Separate attention given to young children. For catalog address The Sister Superior.

North Carolina

**SAINT MARY'S SCHOOL**

A JUNIOR COLLEGE Rev. Warren W. Way, A.M., Rector  
An Episcopal School for Girls. Four years High School and two years College Courses. Accredited. Special courses; Music, Art, Expression, Home Economics, Business.  
20 acre Campus—Gymnasium—Field Sports  
New, Indoor, Tiled Swimming Pool  
Advent session opened September 15, 1927. For catalog address  
A. W. Tucker, Bus. Mgr., Box 18, Raleigh, N. C.

Utah

**ROWLAND HALL**

A boarding and Day School for Girls in Salt Lake City. Founded by Bishop Tuttle. Excellent equipment and moderate prices.  
BISHOP MOULTON  
Domestic Science. Outdoor and Indoor Sports.

Vermont

**BISHOP HOPKINS HALL**

School for girls on shore of Lake Champlain. College Preparatory, General Course, Music, Art. Outdoor sports. Moderate tuition. Small classes. Rt. Rev. A. C. A. Hall, Pres. and Chaplain. Catalogue. Brenda L. Cameron, Principal, Burlington, Vt.

Wisconsin

**KEMPER HALL**  
KENOSHA, WISCONSIN

Under the care of the Sisters of St. Mary. An Episcopal school for girls, on North Shore of Lake Michigan, one hour from Chicago. College preparatory and general courses. Music, Art. Domestic Science. Outdoor and indoor sports.

**SCHOOL FOR NURSES**

New Jersey

THE SCHOOL OF NURSING  
HOSPITAL OF ST. BARNABAS', Newark, N. J.  
Offers 2 1/2 years' course leading to R. N. degree. Monthly allowance. 3 weeks' vacation. Registered School. Hospital class "A." Minimum requirement one year High School—Graduates preferred. Address Director, School of Nursing

**SUMMER CAMP**

Massachusetts

**FERNWAY CAMP**

in the Berkshire Hills  
MONTEREY, MASSACHUSETTS

For Christian girls, 8 to 18 years of age. On lovely Lake Garfield. Unexcelled swimming facilities, canoeing, all athletics, archery, riflery, overnight hikes, outdoor cooking, water sports, and craftwork. Screened bungalows. Resident physician and trained nurse. Health, happiness, and safety paramount. Experienced councillors. 125 miles from New York City. Seventh season. Tuition, \$350. Season July 2d to August 31st. Enrollment limited. For illustrated catalog apply to: Dr. Nathaniel H. Ives, 175 Park Ave., Mount Vernon, New York.